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The Expository Times

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EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A., D.D.

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THE EXPOSITORY TIMES

Notes of Recent Exposition

ANOTHER book by Professor H. H. ROWLEY is not exactly an event; he writes so many. But nothing that he writes comes amiss. As a scholar he is consummately accurate, and as a mediator of the work of the specialist to the general-practitioner minister he is always crystal clear. He will take a Bible subject which seems a hopeless chaos and reduce it to order, complete with a bibliography sufficient to keep his readers busy for years. He is perhaps the most widely known Old Testament scholar in the world to-day.

Dr. ROWLEY'S latest book is *The Unity of the Bible*.[1] It consists of six Lectures delivered under the W. T. Whitley Foundation at Regent's Park College, Oxford, and Rawdon College, Leeds, and repeated at Southern Baptist Seminary, Louisville, Kentucky. The Lectures bear the titles: Unity in Diversity, The Law and the Prophets, God and Man, The Fulfilment of Promise, The Cross, and The Christian Sacraments. Here is apologetic at its best, written by one who for all his scholarship is an evangelical Christian with a missionary purpose to commend the central truths of the Christian faith.

It is impossible here to summarize the Lectures in turn. The first establishes that the unity of the Bible is not a static unity, but the dynamic unity of a process. The second argues that there is no irreconcilable hostility between the prophets and the law and sacrificial system. Indeed, the deepest word on sacrifice—in what relates to the Suffering Servant—is to be found in the most spiritual of the prophets. As to God and man, the basic teaching about both is common to Old and New Testaments. And so on.

Dr. ROWLEY'S main thesis may be summarized somewhat as follows. There is no reason to doubt the general historicity of the Exodus story. Moses went to the Israelites in Egypt promising them deliverance in the name of Yahweh, a deliverance he could not effect by his own power. For him and for them it was a venture of faith. The subsequent deliverance was not of their contriving: it was effected by forces of Nature beyond their control, and they were entirely passive in the matter. God's revelation in history is effected by the combination of personal and impersonal factors, neither of which can explain or control the other. There is no power in self-deception—such as the faith of Moses would have been if it was groundless—to influence future events.

When we turn to the New Testament we find much the same pattern of personal and impersonal factors under the control of God. Jesus appeared before men with claims and promises. If He was no more than a village carpenter and His Word arose from no deeper source than His own heart, there could be no power in that Word to effect its own fulfilment. Yet it has undeniably been fulfilled in the experience of men. His confidence could not of itself give power if it were falsely based, and it is quite impossible to explain His confidence from its subsequent vindication.

Not only have we the same pattern in both Testaments. When we put the Testaments together we find that they fit perfectly. That Judaism is a development from the religion of the Old Testament is undeniable. Post-Biblical Judaism is completely unintelligible without the Old Testament. The Old Testament, however, is not unintelligible without post-Biblical Judaism, though it is not fully intelligible without the New Testament. If the New Testament looks back to the Old which preceded it, the Old Testament looks forward to something which should follow it, and *that something is not post-Biblical Judaism*; it is Christianity.

Now it is quite certain that the Old Testament was complete before Christ was born, and could

[1] Carey-Kingsgate Press; 15s. net.

not of itself effect its own fulfilment. In the New Testament we have what purports to be a new revelation from the same God who revealed Himself in the Old. It is as if the Testaments not only fit into one another perfectly, but as if they have been firmly gripped together by something that inheres in both. This something we may fitly call 'the signature of God.' 'The old revelation had a reality and a validity in its own right. The new, too, had a validity and a reality in its own right. If both were revelations of the same God, as they claimed to be, then in the common pattern of the revelation in personal and impersonal factors, where neither could explain or control the other, we have the signature of God.'

The Whitley Lectures are Baptist Lectures, and in the final Lecture Dr. ROWLEY maintains that there are fundamental Biblical principles which run through both Testaments which cannot be forgotten in the interpretation of the Christian Sacraments. Indeed, he says, he would expose himself to reproach from members of other churches far more than from his own if he were to leave the Sacraments without consideration. This is as it may be.

Baptists are high sacramentarians. Wheeler Robinson, with his frequent emphasis upon prophetic symbolism, was. Dr. ROWLEY is even prepared to maintain that there is 'a sacrificial view of the Lord's Supper which is in the fullest accord with Biblical thought as a whole and with New Testament thought in particular.' But it is his treatment of Baptism which will raise most discussion. We expect him to argue from Ro 6^3 that immersion is the proper mode of baptism, that the symbolism of the passage is meaningless unless the person baptized is baptized into Christ, dying to sin, being buried with Christ and raised up with Him, and that this is impossible for an unconscious infant. He even quotes from a pædobaptist writer, P. Ch. Marcel, whose work was published while his own was still in the press: 'At the present moment the cause of pedobaptism is *theologically* lost.'

What shall we say then? Must we all become Baptists? μὴ γένοιτο! The Baptist witness has been of incalculable value, but it would never do for us all to be Baptists. The Baptists may have all the theological arguments, and Dr. ROWLEY may give little weight to N. P. Williams's submission that infant baptism 'depends for its authority . . . upon the actual practice of the Church and the semi-articulate instincts of the general body of Christendom.' Yet there is little prospect that the general body of Christians will desist from the practice of infant baptism at the dictates of theological consistency. The eggs were scrambled so long ago that they cannot be unscrambled now. What are we to do with our infant boys? Have them circumcised? Some of us do, but as a hygienic precaution, not a religious rite. It was almost inevitable that Christians, with the best intentions in the world, should take to baptizing their infant children (circumcision was originally a puberty rite before the Jews performed it on infants), even if, as it seems, Jewish proselytes did not baptize such children as were born to them after their own baptism. Many who are baptized in infancy do come to enter fully into the experience of union with Christ in His death and resurrection of which baptism in Ro 6^3 is the symbol. On this point Dr. ROWLEY does give us leave to take heart. 'The symbol is of less importance than that which it symbolizes. It is of importance that Baptists no less than others should remember this. What matters most is not that a man has been voluntarily immersed, any more than that he has been baptized in infancy, but that he has truly died with Christ and been raised again to newness of life in Him, so that his life is now hid with Christ in God.' There are even many who would never have entered into this experience if they had not been baptized in infancy. It was one of the decisive moments in history when Martin Luther cried out in the agony of his soul, *Baptizatus sum!*

The preacher preparing a sermon for Trinity Sunday may well reflect on the place of Trinitarian doctrine in Christian teaching, as well as on the form in which it may hopefully be presented to his audience. On any Sunday, moreover, the conduct of worship involves the use of Trinitarian phrases in praise and prayer, the pattern of which is set both in our hymns and in the tradition of liturgy. How seriously are we to take this doctrine? Is it to be presented as an essential of Christian faith or may it be a kind of embarrassing complication which can be largely left out of account as of only secondary importance?

Such practical concerns are the counterparts of theological discussion in *The Trinity in Contemporary Theology*.[1] Dr. Claude WELCH, Assistant Professor of Theology at Yale University, has rewritten and recast his thesis for the Degree of Doctor of Philosophy, and now presents an interesting and comprehensive survey. For a variety of reasons, he suggests, nineteenth-century thought tended to reduce belief in the Trinity to a doctrine of the second rank. At best it might be regarded as a mysterious and incomprehensible

[1] S.C.M.; 18s. net.

dogma. At the worst it was treated as a needless addition to the faith. Its defence was left almost entirely to the traditionalism of the Roman Church or to the fundamentalist wing of Protestant theology, and even so the interest of conservative opinion was really centred elsewhere. Disparagement of the doctrine has continued in many quarters into the twentieth century, but it has been accompanied by, and is sharply contrasted with, a series of reconstructive statements which, as one might put it, seek to restore the strong Name of the Trinity from the weakness brought upon it. An examination and appraisement of these occupies the largest part of the present treatment.

Dr. WELCH'S own sympathies are with those who take Trinitarianism seriously and try to do justice to its basic importance for Christian doctrine. He will not accept, however, the 'authoritarian Christianity' which seeks to defend belief in the Trinity on the basis of the infallibility of Scripture or which relies on the Roman description of the existence of Three Persons in one God as part of 'the immediate deposit of faith.' The fundamentalist position, represented by writers on the Trinity like E. J. Carnell, C. N. Bartlett or J. B. Champion (better known in the United States than in this country), is held to be unlikely to yield any genuinely significant and productive restatement. The Roman Church is committed to the view that 'the essential characteristic which distinguishes Christianity from every other religion, even Judaism, is explicit belief in the Trinity.' Its modern presentation of the doctrine, however, as in books by Joseph Pohle and Felix Klein, is as 'directly contrary to the method which seems called for by the theological reorientation of the last century' as Protestant Fundamentalism, and, therefore, equally unacceptable. None the less the forms in which the nineteenth-century pattern of liberal thought persists in contemporary opinion, described by Dr. WELCH in two carefully arranged chapters, remain open to serious criticism.

It is unfortunate that the first instance of a writer who takes 'an almost wholly negative attitude towards the trinitarian conception' should be John Baillie in 'The Place of Jesus Christ in Modern Christianity.' A footnote points out that this book is no longer representative of the writer's opinion, but it seems strange that there should be no mention, even in the bibliography, of any other of Baillie's books. 'Our Knowledge of God,' for example, has much to say of the problems of revelation with which Dr. WELCH is also concerned, and includes such an explicit assertion on Trinitarianism as the statement that 'our knowledge of God rests rather on the revelation of His personal Presence as Father, Son, and Holy Spirit' than on any logical argument about the Divine existence (p. 132). Other writers who are quoted as maintaining in different ways that the doctrine of the Trinity is only of the second rank include F. R. Tennant, Hastings Rashdall, and William Fulton in his article in Hastings' *ERE*. More interesting, however, is the appearance in this company of Emil Brunner, described, not indeed as a liberal theologian, but as one who designates Trinitarianism as a defensive doctrine only, belonging to reflection on revelation rather than to revelation itself. Dr. WELCH maintains that this is a failure in Trinitarian orthodoxy. Dr. Brunner, he holds, is further at fault in insisting that a residue of mystery remains behind the disclosure of God in Jesus Christ, and is still more seriously in error in 'moving back towards Protestant scholasticism and its sharp distinction of moral nature within the Trinity.' Here plainly is a controversy that might be pursued at length, for Brunner's own assertion that 'this subordinationism . . . is inseparable from the Biblical testimony and the Biblical idea of God' (*Dogmatics*, i., Eng. tr., 232) shows how far he would be from accepting the implications of Dr. WELCH'S criticism.

The argument moves forward another stage, however, to show that if there is no noteworthy instance of a purely philosophical Trinitarianism in contemporary discussion there are at least two notable approaches to it. The first is Thornton's subordination of revelation to a philosophical system, as in 'The Incarnate Lord,' with its attempt to set Christ and the Holy Spirit in their cosmic rôle. Thornton's later books are not referred to, but they would not, one feels, have led the writer to modify his view that religious affirmations are being translated by Thornton into the 'larger' terms of philosophical or metaphysical universality. More easily understood, and more sympathetically treated, is the second approach to a philosophical presentation. In 'The Mind of the Maker' Miss Dorothy Sayers has used the analogy between the threefold structure of artistic experience and the actual structure of the Universe to commend a Trinitarian conception of Idea, Energy, and Power in the Creative Mind. To this Dr. WELCH returns in the concluding section of his book and welcomes it as supporting in some measure his own contention that, even in Trinitarian doctrine, the conception of revelation is not incompatible with a belief in 'general revelation' or 'natural theology.' There must be, he maintains, a legitimate place for

'trinitarian philosophizing' as distinguished from 'philosophical trinitarianism.'

Before this stage of the argument is reached there is an interesting, if controversial, account of various reconstructions of Trinitarian theology offered by contemporary writers. Dr. WELCH finds little value in restatements of the social or psychological analogies or in the suggestion that belief in the Trinity is ultimately the outcome of our own religious experience only. On one or other of these grounds he sets aside the conclusions of such theologians as J. S. Whale, Nathaniel Micklem or Charles Lowry. Leonard Hodgson, in this general category, receives special attention and condemnation, not only in the text but in an appendix devoted to his view of the social analogy in the history of Trinitarianism. The one trend of contemporary opinion which Dr. WELCH cordially welcomes is the interpretation of the Trinity as the immediate implication of Revelation in Karl Barth's 'Kirchliche Dogmatik,' with the complementary elucidation of the same idea which he finds in D. M. Baillie's 'God Was In Christ.' From the objective side, as in Barth, we begin with God's act of self-revelation. From the subjective side, as in Baillie, we experience the paradox of grace. On either approach 'the point is the same, that the doctrine of the Trinity arises directly and necessarily (and solely) out of the event which these phrases describe. It is because of this understanding of the nature of the Biblical root of the doctrine that Barth and Baillie are able consistently to affirm the immediate and comprehensive importance of trinitarian doctrine.'

Dr. WELCH finds D. M. Baillie's argument satisfactory, in spite of the admittedly brief treatment, incidental rather than determinative, of Trinitarianism in 'God Was In Christ.' In Barth's position, however, a serious difficulty remains. It is right to assert, with Barth, that the coming of God in Christ and in the Holy Spirit is an explicit assertion of His one Lordship. But is Barth equally correct in the denial of any analogy or illustration of the concept of Trinity which follows from his opposition to any claim on behalf of natural theology or general revelation? Dr. WELCH's answer, as has already been suggested, is that we must regard the doctrine of the Trinity as springing out of the self-disclosure of God, but also as confirming, and correcting, an apprehension of God other than, but not discontinuous with, the Trinitarian conception.

Development of this theme is part of the 'constructive statement' with which Dr. WELCH concludes his study. He would agree, one must presume, that in this realm most of all it is easier to criticise than to contribute, to show the errors of others than to throw new light on an age-long problem. His insistence, however, that in the doctrine of the Trinity we are asserting something important not only for the faith of the Church but for its life and service is suggestive and helpful. His interesting discussion of the problem of communicating our Trinitarian conclusions takes us back to our starting point and the preparation of a sermon for Trinity Sunday. If in theological language Dr. WELCH is content to describe his Trinitarianism in terms of Barthian 'modes of being' or 'modes of existence,' he would have us explain this in preaching rather as 'God's ways of being God.' And here is no mere theological formula but something which is significant both for worship and for preaching, admirably expressed in words quoted by Dr. WELCH in two different contexts from 'God Was In Christ': 'The gospel can neither be truly stated, nor the Word truly proclaimed, nor God truly worshipped, without our affirming what is made explicit in the doctrine of the Trinity.'

Religious Education

The Perils of Teaching

BY THE REVEREND WILLIAM BARCLAY, B.D., THE UNIVERSITY, GLASGOW

THERE are certain dangers in teaching a child into which any teacher may run, and the more earnest the teacher is the more likely he is to run into them. There are three of these dangers which have done and still do infinite harm to religious education.

1. There is the attempt to force upon the child an adult religious experience. This is particularly so in the matter of sin. The average child does not, in the real sense of the term, possess a sense of sin. He does possess a sense of wrong-doing which is by no means necessarily the same thing. The basic word for sin in the New Testament is

hamartia. Now it is a commonplace to point out that *hamartia* is a word from archery and that it originally meant a missing of the target. Sin, therefore, is the failure to be what we ought to be and what we could be. It is only life itself which brings that sense of failure. The older a man grows the more he has the sense that he has failed as a father, a husband, a teacher, a member of the Church of Christ, a man. The child does not possess that haunting sense of failure. Now that means something which at first sight sounds rather shocking. It means that, generally speaking, the conception of Jesus Christ as Saviour is not one which is really relevant to the child, nor is it one which the child readily understands. The first presentation of Jesus Christ to the child should be in terms of hero, because in every realm of his life hero-worship is an essential element. Frank Fletcher's hymn ideally sets forth this conception.

O Son of Man, our Hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to Thee we render,
Who sharest all our sorrows, all our mirth.

O feet so strong to climb the path of duty,
O lips divine that taught the words of truth,
Kind eyes that marked the lilies in their beauty,
And heart that kindled at the zeal of youth;

Lover of children, boyhood's inspiration,
Of all mankind the Servant and the King;
O Lord of joy and hope and consolation,
To Thee our fears and joys and hopes we bring.

We should examine ourselves to see if our comparative lack of success with children is due to the fact that we are working with categories and conceptions which are not really relevant to them. If we begin with the hero conception, not we, but life, will develop it.

2. There is the danger of attempting to standardize religious experience. It is perhaps true to say that nothing has done religious education so much harm as the insistence that every one must come to Jesus Christ in the same way. Almost always it is the Pauline experience which is made the standard. It should be obvious that it cannot be. When Christ entered Paul's life he was on the way to Damascus to obliterate the Christian Church and to eliminate the name of Christ. He was in a state of the most acute and active and intense hostility to Christ. In the Early Church it was direct from paganism that the Christian came. It is very seldom that such a situation is recreated to-day. Once Thoreau was asked, 'Have you made your peace with God?' His answer was, 'I never knew He was my enemy.' The child brought up in a Christian home, hearing the name of Jesus as soon as he hears anything, being taught to pray almost as soon as he can speak, has no violent change to make. His must be a steady and a gradual growth into the deeper knowledge and the deeper love of God in Christ Jesus. His heart will open, not with some shattering experience, but 'as the petals of the lint-bell open to the sun.' This is not to say that a sudden experience of conversion does not exist and is not necessary in some cases; but it is to say that it is an experience which must not and cannot be standardized. The attempt to standardize it simply means that the young person feels that he lacks something that he thinks he should have had, because he has been taught that he should have it. It ought always to be remembered in teaching that 'God has His own secret stairway into every heart,' and that there are many ways to God. To seek to standardize religious experience is not infrequently to prevent the child from having any religious experience at all.

3. There is the danger of teaching in such a way that the object of the teaching is to seek to make the child believe what we believe as we believe it. The object of teaching is in reality to enable the child to think for himself. True, he must have the material with which and on which to think. But, given the basic facts, he should be encouraged and, if need be, coerced into doing his own thinking. There is no need to be afraid of this. Lord Morley, when he was eighty-two years old, said, 'There is only one fundamental change in my political views—I was brought up to distrust liberty, now I believe in it.' John Ruskin, in his autobiography, somewhere says, 'The bridle and the blinkers were never taken off me.' The fact that so many people drift away from religion and the fact that the faith of so many people so quickly collapses are due simply to the fact that their religion is something which they were told and not something which they thought out for themselves. In the end it would almost be better that a young person should finish up, at least for a time, with some heresy, so long as it is his personal heresy, than that he should have a faith which was a purely external thing which he had been told to believe. Admittedly this is difficult for a teacher. The more he values his faith, the more he will wish to pass it on; but he can best pass it on, not by seeking to insert it like a pill or a dose of medicine, but by planting it like a seed and leaving it to grow.

No teacher of children is ever quite free from the danger of trying to induce an adult religious experience in the child, of seeking to standardize his own religious experience, and of attempting to tell the child what to believe instead of compelling him to find out for himself what to believe. But if we recognize that the dangers are there we will be better able to avoid them.

Important and Influential Foreign Books

By the Reverend Dr. Vincent Taylor, Keighley, Yorkshire

I count it an honour to have been asked by the Editors to introduce this important series of articles and to indicate its scope and value.

New Testament students frequently see references to important foreign books and, unless they read German and French, they are not able to consult them in the original. Happily, in some cases an English translation is available, but in other cases influential works have not found a translator, and the student is dependent on references to them, or summaries of them, in other English works. This circumstance is greatly to the disadvantage of research work in these islands and in America, and, indeed, to theological study in general. The review or the summary in question may not be adequate, or may be biased, and, in any case, the reader would like to know more than is available to him in other writers.

The purpose of these articles is to give a reasonably full account of what is contained in these foreign books, and not only to criticise them, but also to indicate their positive importance, the influence they have exerted upon others, and the lines they open for further study and reflection. It may not be without value, even in this preliminary article, to mention some of the books which will be included in the series.

I begin with Wilhelm Wrede's *Das Messiasgeheimnis in den Evangelien* [1901, 2nd ed., 1913], *The Messianic Secret in the Gospels*. This work has not been translated into English, possibly because of the very unfavourable account of it given by William Sanday in his *Life of Christ in Recent Research* [1910], 69–76. Sanday said of Wrede, 'He writes in the style of a Prussian official,' and described his book as 'not only very wrong but also distinctly wrong-headed.' Wrede's view was that the messiahship of Jesus was not recognized until after the Resurrection and that, in consequence, the charges laid upon daemons in Mark to keep silence, and the reserve imposed upon the disciples and others, were literary devices on the part of the Evangelist to explain why He was not recognized as the Messiah during His life on earth. The student will be familiar with the telling replies to Wrede made by A. S. Peake, A. Schweitzer, A. E. J. Rawlinson, and others. He may therefore be tempted to think of Wrede as an extinct volcano. All the more surprising must have appeared the emphasis on the importance of Wrede made by R. H. Lightfoot in his *History and Interpretation in the Gospels* [1935], and even more perplexing is the fact that Wrede's views are accepted in substance by Bultmann, Dibelius, Klostermann, and other German scholars, and are presented in a modified form by Ernst Percy in his recent work, *Die Botschaft Jesu* [1953]. It is timely, therefore, to consider Wrede's work afresh. The volcano still emits fire and smoke.

Schweitzer's *Quest of the Historical Jesus*, the English translation of *Von Reimarus zu Wrede* [1906, 2nd ed. 1911], is well known, and to a less degree his *Mystery of the Kingdom of God* [1925], a translation of *Das Messianitäts-und Leidensgeheimnis Jesu. Eine Skizze des Lebens Jesu* [1901]. *The Quest* is a classic and will always be of value in itself. It has acquired a new interest, however, in consequence of the theory of 'realized eschatology' set forth in C. H. Dodd's *Parables of the Kingdom*; for, while Dodd shows that Jesus taught that the Kingdom was already present in His mighty works, many feel that we have by no means finished with 'futuristic eschatology.' It is profitable, therefore, to make a new study of Schweitzer's fascinating, if one-sided, work.

A third book in which interest must continue to be centred is Wilhelm Bousset's *Kyrios Christos* [1913, 3rd ed. 1926]. We are grateful for the full examination of Bousset's arguments in the very able work of A. E. J. Rawlinson, *The New Testament Doctrine of the Christ* [1926], but we cannot afford to neglect the original writing, since it raises such important questions as the use of the titles 'Son of Man,' 'Son of God,' and 'the Lord' in the Gospels and Epistles. In some discussions of Bousset's views, and the same is true of Wrede, attention is concentrated too much on attack and refutation, and the need is apparent for a more sympathetic approach. While Bousset gave far too much importance to the influence of the mystery religions, and of Greek religion generally, in fostering the application of the name 'the Lord' to Jesus, we are bound to recognize that he was right in seeing in the name a post-Resurrection title. Equally challenging is Bousset's view that the use of the name 'Son of Man' is due to Christian interpretation. It is not enough to reject this hypothesis. We can only be strengthened in a more positive approach to this thorny problem if we see why Bousset failed to establish conviction. These inquiries are the more necessary inasmuch as his book has not been translated. Perhaps the

large scale on which he wrote is responsible for this, for he treats the story of faith in Christ from its beginnings as far as the time of Irenæus.

A fourth essay in which many will find interest is H. Lietzmann's *Messe und Herrenmahl : eine Studie zur Geschichte der Liturgie* [1926]. Many of us were first introduced to this important work by Professor G. H. C. Macgregor, of Glasgow, in his *Eucharistic Origins* [1929], in which he examines Lietzmann's contention that the original Lord's Supper developed in the Early Church along two lines, a Jerusalem type represented by Luke, the Didache, and the Egyptian Church, and a Hellenistic and Pauline type represented by 1 Corinthians, Mark, and Matthew. In recent years so much has been written by such writers as Dalman, Goguel, Otto, Hicks, Jeremias, Higgins, and others on problems connected with the Supper that one feels a need to go back to Lietzmann's work, for no study of critical questions can be satisfactory which neglects primary discussions. In this book, and in all those mentioned, the themes are not merely of interest to specialists ; they take us deep down to the foundations of Christian belief, and are therefore important to all readers who hold their religious beliefs seriously.

No series of influential foreign books would be complete which did not include the works of Rudolf Bultmann. His *Jesus* [1926] has been translated in *Jesus and the Word* [1935], and a translation of his challenging essay on the necessity of demythologizing the Gospel tradition has recently appeared in *Kerygma and Myth* [1953] and was discussed not long ago by Professor Ian Henderson, of Glasgow, in *Myth in the New Testament* [1952]. His *Theology of the New Testament* [1952], a translation of vol. i of his *Theologie des Neuen Testaments*, is being widely read and studied, but his massive commentary on St. John, and his basic work, *Die Geschichte der synoptischen Tradition* [1921, 2nd ed. 1931], have not yet found a translator. The *Geschichte* belongs to the foundation literature of Form Criticism, and in it, as is by now well known, the creative and transforming activity of the Christian community is everywhere seen in the Gospel tradition, apart from the prophetic and apocalyptic sayings of Jesus and His parables. It is intelligible that in the main discussion has been controversial. British and American writers have been concerned to refute Bultmann's views. But we learn most from those from whom we differ, and the time is ripe for a more detailed analysis and a more penetrating study of his writings. In particular, we need to look again at his emphasis on futuristic eschatology and to weigh his objections to the genuineness of the Son of Man sayings relating to the Passion.

Another writer whose writings have made a deep impression in Great Britain and Ireland is Rudolf Otto. His *Reich Gottes und Menschensohn* [1934] has been translated in *The Kingdom of God and the Son of Man* [1938]. Otto makes a special appeal to British readers in view of his interest in comparative religion and his widely read *The Idea of the Holy* [1924]. His stimulating influence upon other writers is far-reaching, and the topics he has treated—the Kingdom of God, the Son of Man, the Last Supper, and the charismatic aspects of Christ's Person—are those which are uppermost in our minds to-day. Otto has given particularly sympathetic consideration to the Passion-sayings, in this respect taking a very different line from that of Bultmann and more in agreement with views more recently elaborated by Joachim Jeremias. What is the promise, we are compelled to ask, of the paths which Otto blazed ? It is of much interest to trace points of contact between his views and those independently expressed by some British scholars, notably by F. C. N. Hicks in his *Fullness of Sacrifice* [1930]. Not all that Otto wrote is likely to be of permanent value, but he has certainly proved to be a pathfinder and an inspiring guide.

In many ways Maurice Goguel has exerted a wide influence far beyond the borders of France. We have the advantage of English translations of some of his most important works, especially his *Vie de Jésus* [1932, Eng. tr., *The Life of Jesus*, 1933] and his *La Naissance du Christianisme* [1946, Eng. tr., *The Birth of Christianity*, 1953]. There is a freshness of outlook and a courage of statement in Goguel's works which makes a deep appeal to the British reader, when, for example, he crosses swords with those who deny the historical existence of Jesus, and when he affirms that there is a unity in His teaching and action. Goguel's radical treatment of the Resurrection, as a historical problem, puzzles us, but it is one we cannot afford to neglect. On the other hand, his wholehearted enthusiasm for St. Paul, and his refusal to neglect the historical elements in the Fourth Gospel, after full justice has been done to the interpretative element in that Gospel, awaken a sympathetic response in the reader, and compel him to ask whether current rejoicings in the demise of Liberalism are not somewhat premature. We shall certainly welcome an essay in the series on his writings.

Another writer about whose contributions we wish to hear more is Joachim Jeremias, mentioned already above. This outstanding German scholar of to-day, whose general standpoint is in marked contrast with that of Bultmann, displays in many ways affinities which we have been pleased to regard as distinctively British. His *Die Abendmahlsworte Jesu* [1935, 2nd ed. 1949] and his *Die*

Gleichnisse Jesu [1947, 2nd ed. 1952] will be discussed in one of the subsequent essays. The former work treats the sayings of Jesus at the Last Supper, and is in agreement with Dalman in maintaining that the Supper was the Passover Meal. The latter is a detailed examination of the Parables, and, while more comprehensive, has much in common with C. H. Dodd's *Parables of the Kingdom*. Neither work has as yet been translated into English and the same is true of the valuable long article of Jeremias in Kittel's *Theologisches Wörterbuch zum Neuen Testament* (vol. v) on παῖς θεοῦ. Nothing but lasting good can come to any student who makes himself familiar with these writings.

Martin Dibelius is already well known as a pioneer of Form Criticism in his *Die Formgeschichte des Evangeliums* [1919, 2nd ed. 1933], translated by B. L. Woolf in *From Tradition to Gospel* [1934]. A recent study, *The Speeches in Acts*, will be described in the series, and it will be of much interest to those who are already familiar with the important article on this theme by H. J. Cadbury in vol. v of *The Beginnings of Christianity* [1920–1933], edited by Kirsopp Lake and F. J. Foakes Jackson. Another work to be included in the series is Oscar Cullmann's *Christus und die Zeit* [1946], translated by F. V. Filson in *Christ and Time* [1951], who goes so far as to call it 'one of the most significant theological works that Europe has produced within the last decade.' Ernst Percy's *Die Botschaft Jesu* (*The Message of Jesus*) has only recently been published [1953]. It deals with many of the major questions of New Testament theology, including the Sermon on the Mount, the Kingdom of God, the Son of Man, the Saying on the Father and the Son (Mt 11^{27}, Lk 10^{22}), and the Messianic Secret in Mark. It also contains many lucid and full discussions of the sayings of Jesus. It is fortunate that a work of which we are likely to hear frequently in current discussions should be included with older classics in the series.

It will be seen that the works mentioned above treat New Testament problems. It would be easy to add to the list. The names of H. J. Holtzmann, B. Weiss, J. Weiss, Feine, Loisy, Lagrange, Lohmeyer, and Schlatter leap to the mind. Old Testament writers and systematic theologians of different schools could also be selected for similar treatment, although here selection would probably be more difficult. There is, however, a real advantage in concentrating upon New Testament scholars, since they so often have raised the decisive issues which subsequently have stimulated theological discussion and have deepened the need for a closer study of the Old Testament and, to a less degree, of Greek and Oriental religions.

Literature

CROALL LECTURES

Reformation Principles after Four Centuries, by W. D. Niven, D.D., LL.D., sometime Professor of Ecclesiastical History in the University of Glasgow (Church of Scotland Publications Department; 10s. 6d. net), contains the thirty-fifth series of Croall Lectures, delivered in New College, Edinburgh, in 1949. Those who know Dr. Niven, and especially those who had the privilege of being taught by him, have often wished that he had published more. We are not forgetting the excellent book, 'The Conflicts of the Early Church' nor ten outstanding articles in 'The Dictionary of the Apostolic Church' and three in 'The Encyclopaedia of Religion and Ethics,' but we have often wished that more of his vast stock of erudition and of his wise and kindly judgment had found its way into print. For that very reason we welcome this book. It is a book that was worth waiting for, for no book ever came more obviously from a mature mind which has thought things out and thought things through until it sees them in their true proportions. The two Reformation principles with which Dr. Niven deals are 'the supremacy of the Word of God as rule of faith and practice, and justification by faith alone.' There is a first chapter on 'The Canon of Holy Scripture' which is one of the best summary accounts of the formation of the canon that we have ever seen. It is an extremely interesting fact that The National Bible Society of Scotland was a break-away from The British and Foreign Bible Society on the question of whether or not the Apocrypha should be printed with the rest of the Bible. There are chapters on 'The Bible and the Word of God' and 'The Word of God as Rule of Faith and Life,' both of which bring to a subject difficult to tie down and to define that most uncommon of virtues—common sense. There is a chapter on 'The Place of Tradition and Conscience' and one on 'Justification by Faith Alone' which show Dr. Niven to be as great a master of the theological issues as he is of the historical. There is a good bibliography and a helpful index.

Dr. Niven has many wise things to say. On the critical niceties he writes: 'If a condemned prisoner receives a royal pardon, the name of the courier

who carried it is of small moment; and if the released prisoner discovered that he had been mistaken as to the identity of the messenger he would not beat his breast and cry, "Alas, my pardon is gone!" The Word of God is the same whoever the human transmitter.' 'Throughout her history the Church has been constantly threatened with two things, magic in her worship, and metaphysics in her theology.'

It would be difficult to exaggerate the mastery of its material, the sanity of judgment, and the wise practical wisdom which this book displays.

On p. 58 *catuchumens* should be *catechumens*. It is relevant to note that the book is beautifully printed and bound.

WILLIAM BARCLAY

THE EARLY EVANGELICALS

Canon L. E. Elliott-Binns, already well known for his 'Religion in the Victorian Era' and his 'The Beginnings of Western Christendom,' has written another readable book in *The Early Evangelicals* (Lutterworth Press; 31s. 6d. net). It is described as a religious and social study, and the author has certainly cast his net very wide. Some may feel that he is a little discursive, not to say diffuse, but he is never dull. Most will be ready to excuse him for including much that is interesting and curious even where it is not strictly relevant to his theme or narrowly within his period of the eighteenth century. He seems to have read a vast number of biographies, annals, journals, and letters of the period, and he gives the reader the best of them in quotation. There are certain signs of haste in writing and cumbrous phrases are not rare, although they don't usually obscure the author's meaning. As an example of the occasional stylistic aberrations as well as of the sprightly *obiter dicta* which enliven the book, consider the following on p. 42. 'The stately homes of England had then real meaning. All this has gone, but the remembrance of it may do something to console us in the aridity and meanness of much in contemporary life, even if we have no wish that it should return.' Or this on p. 323 about Venn—'The loss of his beloved wife in 1767 also helped to depress him, not to mention financial difficulties due to the smallness of the stipend.' These lapses, however, do not materially affect the value of the book or damage the author's main thesis, which is adequately maintained. It is that the Evangelical Revival within the Church of England was distinct from the Wesleyan Movement. The Anglican Evangelicals were distinguished, it is suggested, by their refusal to itinerate, their preference for the middle class, their suspicion of Dissent, and their tendency to be more clerical. As contrasted with the Arminian Methodists, they were Calvinist in theology, and they utterly rejected Wesley's doctrine of Christian perfection. Dr. Elliott-Binns proves all this by a careful examination of a large number of life histories of clergymen in every part of England and by painstaking reference to parish histories. Those who share the contemporary interest in the non-theological causes of Christian disunity will find much to interest them in this book—as will almost all others who read it.

JOHN R. GRAY

THE CHRISTIAN YEAR

The Evolution of the Christian Year, by the Rev. A. Allan McArthur, B.D., Ph.D. (S.C.M.; 15s. net), is an important and illuminating book, bearing evidence of detailed and industrious research in realms by no means familiar to Scottish scholars. Dr. McArthur writes as a Minister of the Church of Scotland, with an eye to the history and the present circumstances of that Church, but this is not obtruded, and his book can be most cordially recommended to liturgists of every communion. It is not an easy book, and to some it may seem over-weighted by its mere learning and by the immense number of its references, but it will repay diligent study, for its author's real interest is the relation of his research to the life of the Church to-day. Speaking of the evolution of Holy Week and Easter, he says: 'It is this idea of liturgical realism, this idea that the life of Christ is manifested to the worshipper in the liturgical year, which has been the motive power behind the mature growth of the Christian Year as a whole'—words which the mere ceremonialist and the mere antiquarian would do well to ponder.

The book will have its surprises for not a few. Not everyone has realized that Sunday, the Lord's Day, is the foundation of the entire liturgical structure, nor that the observance of the Epiphany precedes by centuries that of Christmas, nor that the Epiphany was in origin a commemoration of our Lord's baptism, and had nothing to do with the Magi. Some, again, will be all the better of being reminded that 'the whole spirit of the primitive Sunday was something far removed from the gloomy faith and gloomy faces of many latter-day Christians,' and all the better for the quotation from the third century *Didascalia Apostolorum*—'on the first day of the week make good cheer at all times; for he is guilty of sin, whoever afflicts his soul on the first of the week.'

It is when Dr. McArthur, in a very few pages at the close of his work, attempts to suggest a new calendar for the Church of Scotland that he

will raise critical doubts in the minds of most readers. 'British Museum' liturgies have never been conspicuously popular; after all we cannot ignore history and turn back unregarding to the beginnings. There are to be six Sundays in Advent—as indeed there still are at Milan; Epiphany as a pendant of Christmas goes, but as a commemoration of the Baptism and Ministry has a season extending to the beginning of Lent; Trinity Sunday disappears. Remembrance Sunday is admitted, but, strangely enough, not All Saints. It is unlikely that all this will ever attain any more observance than the Irvingite seven Sundays after the Circumcision, but this is a small matter compared with the conspicuous service which Dr. McArthur has rendered the Church in this notable book. There is a great deal of liturgical interest in Scotland at the present day, but little liturgical scholarship, and one looks forward to many more contributions from a singularly gifted writer. The revival of the Christian Year is one of the most obvious developments in Scottish religious life to-day; more and more it is becoming a really 'popular' revival, and its exponents will be greatly benefited by the aid which this learned volume brings them to a real understanding of the meaning of the things they do. J. W. Baird

GREAT CHRISTIAN DOCTRINES

In *Doctrine and Evangelism* (Epworth Press; 6s. net), Dr. Vincent Taylor has put together, for a wider public, a series of eight-hundred-word articles, originally contributed to 'The Methodist Recorder,' on the central meaning of some of the great Christian doctrines—Belief in God, Sin, Salvation, Grace, Atonement, Justification, The Holy Spirit, etc. etc. He has done so in the interests of a doctrinally sound evangelism, for he writes in the conviction that effective preaching of the gospel must spring no less from hearts that have been 'strangely warmed' than from minds fully informed about the essentials of the Christian faith.

Dr. Taylor himself admits that it would have been much easier to have written longer essays. But 'gude gear gangs into little bouk'; and these brief doctrinal meditations are packed with essential Scripture teaching, skilfully selected and simply and lucidly set out. This slim volume is not, however, merely informative; it instructs, but it also edifies. The doctrines of the Church, so often apparently laid out in the strait-jackets of credal formulae or even buried in dead words, come alive in our minds in the simple and plain terms the author finds to convey them.

To express (and compress) the quintessence of the great themes of the gospel in a few hundred words requires literary art as well as theological skill. Dr. Taylor knows how to select his words as well as his facts, and the result is an eminently readable 'little treatise of divinitie.'

The book will be read with profit by minister and layman alike; and teachers who have to deal with doctrinal matters will be grateful for its plain teaching. Matthew Black

AN EXEGETICAL ENQUIRY

For the Ecumenical Movement of our time what seems to constitute an insuperable barrier to corporate unity is the difference between the so-called Catholic outlook and that of so-called Protestants. An attempt to meet this difficulty by intensive Biblical study has been made by Pastor Jean-Louis Leuba of the French Reformed Church, Basle, and his contribution towards the solution of the problem has been translated into English by Mr. Harold Knight under the title, *New Testament Pattern* (Lutterworth Press; 17s. 6d. net). The investigation has involved laborious research, but the author's treatment is, to use a phrase of his own, 'too schematic,' and while one readily accepts the general thesis that the two apparently contradictory conceptions of the nature of the Church, the institutional and the spiritual, must be combined in order to provide anything adequate, this detailed attempt to analyse the divergence and point the way to its sublimation can scarcely be described as satisfying. The Bible evidence trickles too neatly down the prepared channels.

The extent to which deliberateness and consistency seem to be attributed to Scripture words and phrases is almost reminiscent of the scholastic federal theology with its scheme of salvation worked out in the council of the Trinity. We read: 'Just as Benjamin represents in Judah the charismatic Kingdom of the north, issuing from the old Kingdom of Saul, and in a general way the pagan world, so the presence of Saul by the side of the Twelve represents on the one hand the broadening of the Gospel to include the Gentiles, and on the other a note of warning addressed by the charismatic to the institutional apostolate.' The origin of the institutional Church is 'an act of foundation performed by Jesus': one suspects a want of historical sense as to how institutions actually develop. The identification of the Jewish Christian Church and the Twelve with the institutional Church and of the Gentile churches and St. Paul with the spiritual sect is unreal. Indeed, instead of beginning the institutional and apostolic with the Christ might one not think of Jesus as revolting from the institutional and apostolic of Judaism, His charismatic revolt settling down

presently, as such revolts do, to a new institutionalism? One might even find an analogy to this at the Reformation. The metaphor of the 'two pillars' is surely inadequate. Dr. Leuba is conscious of the place of tension in life and knows that anything must yield to its opposite in order to be itself, but he fails to do justice to this fundamental truth and we are left with only an ingenious 'pattern.' G. D. HENDERSON

A picture book with a difference is *They Built for Eternity* (Abingdon-Cokesbury Press; $5.00), by Gustav-Adolf Gedat, with a translation of the letterpress by R. Bainton. This is not a text book, although the student will linger over many of the illustrations and the teacher will find here much that is useful. It is the story in word and picture, in interpretative descriptions and striking photographs, of the author's pilgrimage to those places where men throughout the ages have builded great buildings. At Ur of the Chaldees he discusses the ancient Sumerian civilization with Sir Leonard Woolley. He goes to Babylon and clambers over ruins and rubble. He gazes at the great Sphinx and the pyramids of Egypt, at the Acropolis in Athens, at the Colosseum, the Pantheon, and St. Peter's in Rome, at pyramids in Mexico, and at the remains of Cuzco, which had been called the Rome of South America. He journeys to see the Great Wall of China and the Temple of Heaven and the ancient imperial capital of Peking. He goes to Java to the holy place of Borobudur. He sees a dead temple-city overrun by the primæval forest in Indo-China. He stands before the Taj Mahal in the first rays of the dawn and again 'in the piercing light of the blinding midday sun' and again 'as the moonlight falls like opal on the white marble.' Finally and over against those ancient places he chooses New York as the pattern of a modern city, and he says: 'Think what would be the effect in a single hour if bombs actually fell!'

'Transitoriness is written over everything on earth,' says the writer at the end of this sermon in stones, yet he adds: 'I can but make my confession that I know, and a thousand times I have experienced, that life is not subject to the fortuitous, but that the eternal Lord and God holds this world and this life in his plan.' And the last picture in the book shows the cross of Gross Glockner.

With some reluctance, of which we have evidence both in the Foreword by Professor Wisdom and in his own Preface, Professor George Edward Moore, O.M., Litt.D., LL.D., F.B.A., has published these forty-year-old lectures—*Some Main Problems of Philosophy* (Allen and Unwin; 25s. net)—but fortunately he has been persuaded to allow them to form the latest addition to the famous 'Muirhead Library of Philosophy.' He comforts himself with the thought that although the lectures are to a certain extent out of date, they yet contain much material which is still the subject of vehement and earnest philosophical discussion. In a book recently published by a distinguished American professor the charge that philosophy deals mainly with trivialities and has little connection with the serious problems of life, is rebutted by showing that many philosophical problems which appear on the surface to be frivolous could yet prepare a way of approach to serious practical problems, and Professor Moore in this book seems to take up pretty much the same attitude, while emphasizing constantly his customary cautioning against empty thinking. He appeals to us to consider by persistent reference to concrete cases the actual meaning—as distinct from the verbal expression—of the general terms which we use, as a rule, far too lightly, such phrases as—'is real,' 'exist,' 'is a fact,' 'is,' 'is true'; and his elaborate disquisitions certainly help us to grasp more firmly their significance, although often he bemuses the reader, and we sometimes wonder if he does not on occasion unnecessarily bemuse himself. He is chiefly concerned with the implications of *sensa* (not sensations, be it noticed), with the distinction between the imaginary and the real, with the contribution which memory may make to our feeling of objectivity, and with the basis of belief—which last he finds in the consideration that of a true belief we can say that there is in the Universe *a* fact to which it corresponds. He seems to be on the way towards realism, but, despite his brilliant and devastating criticism of Hume, he is sadly hampered by the difficulty of getting beyond the mental image, and ever and again when we think that he has given us security we find that this fails us, and that, in his opinion, still deeper foundations have to be laid.

The Bishop of Exeter is well qualified to write on Canon Law. For a time he lectured on Early Canon Law in Oxford University and he has made a long and thorough study of the subject. While his latest book, *Western Canon Law* (Black; 7s. 6d. net), will naturally appeal most directly to clergy and laity of the Church of England, it will be found of great interest and instruction to others outside that Communion, as he himself hopes. The first three chapters give a vivid historical sketch of the origin and growth of Canon Law from the earliest times till the Reformation. Then we have an account of the Canon Law in England after the Reformation and, finally, a chapter on the characteristics of Canon Law. The Reformation under Henry and Elizabeth severely diminished the area in which Canon Law should operate. The State took over the legislative

functions and the executive functions of Church Courts, and our sympathies are with the Church of England which desires that these serious encroachments on its proper sphere which still persist should be removed. We learn much from Dr. R. C. Mortimer. We know now what a 'dispensation' is and cease to find anything sinister in the term. We rejoice in the author's sane, wise, and truly Christian *desiderata* on the question of discipline. We are glad to be led by him to believe that canons are the norms and standards of Christian behaviour, the expression of that which is recognized by the generality of Christians as either necessary or conducive to the well-being of the Church and the salvation of souls. They command obedience—but the reasoned obedience of a good conscience.

There are some books which are not in any sense of the term great books, but which, for the teacher and the preacher, are extremely useful books. Such a volume is *I Believe in People*, by Mr. Archer Wallace (James Clarke; 6s. net). In eight chapters it takes certain great qualities of the human spirit, such as endurance, tolerance, forgiveness, humility, hope, the ability to turn handicaps and disasters into helps and triumphs, and it illustrates them with sayings and incidents from the lives of famous men. There is no space to quote at length from this book, but here are some of the suggestive sayings which it passes on. At the consecration of Liverpool Cathedral, where all communions were represented, the Bishop said, 'Brethren, I bid you welcome, ye who sail in other ships, when forth we go to cast the net of love.' When a man threw water on Archelaus of Macedon, Archelaus said, 'He threw the water not on me, but on the man he thought I was.' Wendell Phillips once spoke of the men 'who forget themselves into immortality.' The Arabs have a saying, 'All sunshine makes a desert.' An American writer said, 'The population of the civilized world to-day may be divided into two classes, millionaires and those who would like to be millionaires.'

From internal evidence we deduce that this book was first published in America sometime between the Wars. Its appearance in this country has been long delayed, but we welcome it now, for here is treasure-trove for the busy preacher.

The *Companion to Congregational Praise*, edited by the Rev. K. L. Parry, with notes on the music by the Rev. Erik Routley (Independent Press; 30s. net), is on the model of Moffatt's 'Handbook to the Church Hymnary' and does similar service to the new Congregational Hymn-book. The editor's notes are a rich mine of information and include the results of most recent research. A. G. Matthews contributes a masterly sketch of the history of the praise of the Christian Church, and Elsie Spriggs a wholesome and pungent note about children's hymns. Notable among the valuable short articles are those on Bach Chorales and on Welsh Hymn Tunes.

Mr. Parry is to be congratulated that the result of his labour is a book of reference to which multitudes will turn again and again not only for its facts but for its sheer interest. It is not Congregationalists only who owe to him and his collaborators a great debt.

A Book of Personal Religion, edited by Principal Nathaniel Micklem (Independent Press; 7s. 6d. net), first appeared in 1938. It is good to see that this little volume is now once again available. It contains a series of well-chosen extracts from the great Protestant devotional writers. John Bunyan, John Calvin, Philip Doddridge, John Newton, Isaac Watts, Thomas Brooks, John Owen, John Knox, Richard Baxter, The Marrow of Modern Divinity, and Matthew Henry are all represented here. Principal Micklem has added a short Introduction which briefly but adequately says something about works from which each of the extracts is chosen. Any man will lead his people better in prayer after reading Isaac Watts' magnificent exposition of 'The Parts of Prayer.' Any man will learn a new discipline of self-examination if he reads Philip Doddridge's 'Rules for Prayer.' There never was a better 'Exhortation to Communion' than that in John Knox's Liturgy. One of the most interesting things is the practical character of the mind of the mystics. Both Doddridge and Baxter insist that, if a man is distressed and depressed, he ought first to inquire whether his discouragement comes rather from sickness of the body than sickness of the soul. Doddridge writes: 'When this is the case, the help of the physician is to be sought rather than that of the divine . . . and medicine, diet, exercise, and air may in a few weeks effect that which the strongest reasonings, the most pathetic exhortation or consolations, might for many months have attempted in vain.' Baxter writes: 'I advise thee, as a further help to this heavenly life, not to neglect the due care of thy bodily health. Thy body is a useful servant if thou give it its due and no more than its due, but it is a most devouring tyrant if thou suffer it to have what it unreasonably desires, and it is a blunted knife if thou unjustly deny it what is necessary to its support.' And could there be anything lovelier than John Newton's phrase, 'I suppose you are still in the school of the Cross, learning the happy art of extracting *real* happiness out of *seeming* evil and *to grow tall by stooping*'? This is a book for which we can only say, Thank you.

The Drama of the Fourth Gospel

By the Reverend E. Kenneth Lee, M.A., M.Litt., Vicar of Horsforth

The dramatic progress of the Fourth Gospel is a testimony to the organic unity of the work. In his description of our Lord's action and passion the writer's art is no less conspicuous than in the manner in which he has set forth the growth of His teaching. In his presentation of the drama of the 'Word made flesh' the art of the writer secured that the climax should be approached by scenes of rising interest, a development of plot, character and purpose, a process which arises naturally out of the conditions of the tragedy itself, depends not upon artificial intervention and culminates at the supreme moment in a surprising reversal of fortune, a περιπέτεια which in this Gospel is the choice—'Not this man, but Barabbas.'

Although occupied with the sublime discourses and the glory-glimpses of the Word, the Evangelist does not lose sight of the lower elements of time and place on which its value as history depends. The exact historical relation to the other Gospels is difficult to determine, but one characteristic of the Fourth Gospel is the way in which facts and incidents are marshalled so that they should bear directly upon the central issue and illuminate the central figure.[1] He relates the events that happened immediately after the Temptation—the call of the disciples, the return to Galilee, the marriage in Cana, the stay at Capernaum, the visit to Jerusalem during the Passover, and the ministry of Jesus in Judaea, while John was baptizing in Ænon—not so much with the view to fill up the hiatus in the Synoptic records as to explain the Judaean situation and the spiritual environment of Jesus, and so prepare his readers from the outset for that combination of circumstances which bore the Saviour onwards to His Cross. The return to Galilee in ch. 4^{43-54} is the same as that noticed in Mk 1^{14}: 'Now after that John was put in prison, Jesus came to Galilee'; but is mentioned by the Apostle, because 'Jesus himself testified, that a prophet hath no honour in his own country,' and therefore has a significant connexion with the climax. The reception given by the Galileans is an effective contrast with the indifference of the 'Jews,' and the sign in Cana which awakened faith is a foil to the sign in the Temple which aroused opposition. The miracle of the Five Thousand is followed by a record of that discourse in the synagogue of Capernaum which succeeded and interpreted it, because it was the cause of the falling away of many of His disciples (6^{66}), and so gave occasion to the Master to make that effective appeal to His disciples—'Will ye also go away?'—which He followed up with the solemn declaration that throws a shadow over the whole story, and causes us to look for elements of treason in His own circle, 'Have not I chosen you twelve, and one of you is a devil?' (6^{70}). This saying was not related by John to show that he was aware of the selection of the Twelve, but because of its inherent importance in the development of the drama, and is therefore of great value as a point of independent and unconscious coincidence.

The writer records our Lord's visits to Jerusalem not because they are omitted by the Synoptists, but because they indicate the development of the drama of the Saviour's life. To those visits the impassioned eloquence, recorded by Matthew in 23^{24}, allude. The period of six months that intervened between the events described in the sixth chapter and the seventh is not indicated by the words 'now the Jews' feast of the Passover was nigh' in order to give a corrected chronology of our Lord's life, but in order to prepare us for a further development of the Jewish hatred and sinister designs. 'For he was not willing to walk in Judaea, because the Jews sought to kill him.' And yet the Synoptists' record of the Galilean ministry fits in here. The withdrawal of Jesus into Peraea, the place where John used to baptize at first ($10^{40.\ 42}$), is not intended by the writer to throw additional light upon Mt 19^{1}, 'And it came to pass when Jesus finished these sayings, he withdrew from Galilee, and came into the coasts of Judaea beyond Jordan,' although it does do so, but to indicate the new scene of missionary activity which was to be the vantage ground from which the Saviour made His last attempt to win the Holy City.

The resurrection of Lazarus, almost a distinct episode in this Gospel, is fully related because of its important bearing on the events that followed. For a report of this miracle led to the calling of the Sanhedrin, the political utterance of Caiaphas, which became prophetic, and the determination of the chief priests to kill Jesus (11^{53}), and Lazarus with Him (12^{10}), 'for many of the Jews went away because of him and believed in Jesus.' But there are many natural cross-references in the Synoptic record. For example, Bethany, 'the town of Mary and her sister Martha,' refers us back to Lk 10^{38-39}. The epilogue of the Gospel records several events, the fishing in Galilee and the repentant Peter's commission, in order to indicate the lines of further development, but indirectly it confirms the

[1] Cf. Hoskyns, *The Fourth Gospel*, 77.

statement in Matthew's Gospel, 'the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them' (28^{16}), and it interprets the draught of fishes of Lk 5 by another that is to supersede it.

The plan of the writer is therefore historical even if his object is doctrinal. His dogmas are facts, and his facts become dogmas. He approaches his subject from the side of experience, from what he has seen and what he knows and believes. As the revelation of the Son was historical and progressive, the effect of that revelation is also historical and progressive. As there were many steps in His self-revelations, so there were many steps in men's belief concerning Him.[1] His divinity was not revealed at once, nor was it directly accepted. The development of faith is punctuated by certain crises called hours, the stages in the battle of faith and doubt. These 'hours' are peculiar to the Gospel, which exhibits that conflict with singular dramatic intensity. They are a striking feature in the Gospel. The dramatic genius of the writer seized on certain points in the life of Jesus which would mark the development of the tragedy in which He is the chief actor, certain well-defined periods of time which mark the advancing stages of His work and sacrifice, certain landmarks which indicate the steady advance of His great purpose to lay down His life for the world, until it reaches the final revelation of His glory on the Cross. The one supreme event to which His life moved forward was not attained at one rush, but by a series of incidents, each of which carried Him further than the last, that are to be attributed as much to a Divine plan as to the course of human passions. These epochs are powerfully used by the writer, who knew, as every student of humanity knows, that the lives of the greatest men naturally fall into distinct epochs, junctures, crises, tragedies.

Hour (ὥρα) in the Fourth Gospel is to be distinguished from time (καιρός). The former is dependent on the Will of God while the latter signifies opportuneness with regard to human affairs; a contrast which again meets us in the distinction between 'therefore' (οὖν) or natural sequence and 'in order that' (ἵνα) or Divine purpose. 'Hour' in this Gospel accordingly means a special point of development or transition in the Divine plan, a well-marked stage in the progress of the Divine life on earth full of interest and influence for humanity, a psychological moment in the evolution of the Messianic consciousness full of significance for the Saviour's purpose, the salvation of the race and the accomplishment of the Father's will.

For example, the phrase 'mine hour is not yet come' (2^{4}) means something more than 'it were too soon for Me to begin My work.' It signifies that 'the special time mapped out for Me by My Father, in which I am to reveal My Father and Myself to mankind has not yet come. That critical juncture in My life when I must surrender home ties, when I must forswear all the attachments of My humanity, when I must manifest My Divine power, has not yet arrived. I am waiting the Father's sign.' That 'hour' was a memorable one in the Saviour's life as the Son of Man and the Chosen One of God. And it came soon afterwards in the purification of the Temple during the Passover of the Jews. Thus the crisis in the life of the National Deliverer coincided with the commemoration of that historic crisis in the national life when the people were led by God out of darkness into light.

But there is an even more telling and powerful use of this expression 'hour' in the seventh and eighth chapters, namely, 'they sought to take him . . . because his hour was not yet come.' In these chapters we notice the growing hostility of the Jews to the teaching of Jesus. They were now beginning to see the drift of His revelation. His claim to be a Heaven-sent teacher they bitterly resented. And from their point of view they had reason. For were they not the upholders of the orthodox and traditional teaching of Judaism, which this Galilean *parvenu* sought to uproot and destroy. There were many steps in our Lord's self-revelation. He revealed Himself as the expected Messiah to His own disciples and they acknowledged that claim, but He often hinted that He was something more. On this occasion, when He declared His Messiahship openly to the world in the Temple, and proclaimed that, although without the credentials of any Jewish school, He had a mission from God, the leaders of the people were so exasperated that they would have taken Him, but 'no man laid hands on him, for his hour was not yet come.' The picture is in vivid but pathetic light. We see the keen anxiety written on the brows of the apostles as they stand around their Lord—the only calm and self-possessed one in all that crowd. We read the fierce indignation and wrath on the countenances of the priests and elders, in their hands lifted up to strike, in their uncertain and excited movements. But the murderous hands are held back. The Master is delivered. But matters are hastening to a crisis. The hour which commemorated a crisis in the national history of Israel, the Feast of Tabernacles, was to mark the development of a crisis in the Messiah's life. The crisis has not yet come. The tragic hour is prolonged, and its pathos intensified as we wait with eager expectation to hear the result, to see the end. But the end is not yet. There is another cup of sorrows to drink, another crown of sorrows to wear. The malice of Christ's foes has not yet triumphed

[1] Cf. my *The Religious Thought of St. John*, 61 ff.

over the manifest goodness of His life and doctrine which appeals to so many of their number. For the hand of God is there, supernaturally directing all events to their proper issues until the time is ripe and the circle of the Saviour's life is complete. With the postponement of the supreme event our suspense is renewed. But the postponement leads to greater revelation, advancing stages in His action and passion, His doing and suffering.

Artistic beyond words, but not in the least artificial, is the manner in which the Apostle seized upon that hesitation of the Jews to arrest Jesus, and sketches it in graphic lines so that we can almost see the plot as it progresses and the conflict as it develops.

Another well-marked 'hour' in our Lord's life is the visit of the Greeks. Recognizing the significance of the request He said: 'The hour is come, that the Son of man should be glorified.' But the next moment His mood passes into one of great trouble as He contemplates the terrible nature of the conflict that awaits Him. Whether flashed upon His consciousness in a moment or gradually revealed by the Divine process, the truth, has been brought home to His soul that He is the seed-corn that is to be dissolved in the ground, and from which a new principle of spiritual life is to go forth to regenerate mankind. And His inward struggle betrays itself in that broken sentence: 'What shall I say? Father, save me from this hour. But for this cause came I unto this hour.' It was not death itself, but all that lay before it, and the weighty consequences that were involved in that awful *agon* with sin and all its powers that troubled Him. In comparison with such issues the terrible humiliations and suspense of the death He was to die was a small matter. It was the dark shadow that lay before His death that made Him for a moment feel unequal to the task and cry out in tones of indecision: 'What must I say?' But in His hour of distress His trust came to His aid. 'Father,' He cries, 'bring me safely out of this hour.' He prays not for release from it, but that He may be brought safely through it and out of it. Therefore He adds, 'And yet on this account came I unto this hour.' And the thought of the Father's glory, even in His own shame, buoyed Him up and made Him hail with gladness the final grapple with sin, the approaching severance from earthly love and life that was to issue in the salvation of man and redound to the glory of God. 'Father, glorify thy name.' And there came a voice from heaven, 'I have glorified it, and will glorify it again.' And Jesus said, 'This voice came not for my sake, but for yours.' There was no need that the word should be uttered aloud in order to reach His heart. His inward struggle is over and His Passion is commencing, and is to issue in a triumph that shall prove a sentence on the world's standards of beauty and pleasure because it shall end in the defeat and expulsion of the ruler of this world. 'For,' He said, 'if so be that I be lifted up I shall draw men to myself.' Here we notice that the tone of Divine assertiveness is checked. 'If so be that I be lifted up,' He said, knowing the frailty of His human nature, knowing that all things were in His Father's hands and that His very life depended on the Father. The hour is approaching and His flesh is shrinking from the greatness of the contest that was to reach another climax of agony in Gethsemane. There is unspeakable pathos in the Greek word ἐάν. The whole scene, described with so much naïveté and power, reveals depths of the Saviour's soul. There is infinite suffering and self-control in the broken sentences of the soliloquy: 'Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.'

The weakness is mastered and pain passes into exultation. 'Father, glorify thy name.' But there is stern justice in the cry, 'Now is the judgment of this world. Now shall the prince of this world be cast out.' The victory is to the good. The moral forces of righteousness and truth shall prevail over all that makes for selfishness and sin. Again, the words that introduce the scene in the Upper Room —'Jesus, knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end'—add a strange thrill to the description of the feet-washing. The wonderful self-mastery and self-forgetfulness of our Lord is nowhere revealed with such power and pathos as in the scene where His foreknowledge must add poignancy to His own pain, but where His sympathy with others causes Him to forget the sorrow of which His Divine nature makes Him doubly conscious. And the tragic situation is intensified by the daemonic presence of Judas, in whom the spirit of hatred has now free course. The dramatic genius of the writer caused him to seize upon this contrast of Judas' hate and Jesus' love. For the dark shadow of such hate throws into bolder relief the glory of such love.

In his description of the prayer of Jesus, the writer is again most natural. And such naturalness is beyond the reach of art. For as the Master had concluded this discourse He lifted up His eyes to heaven and said: 'Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.' Strange are the words of rapture and yearning that follow. The Saviour's mood is highly exalted. The tone of jubilation arises from the sense of the nearness of the crisis. The protection, the sanctification, the union, the perfection and the love of His

disciples—these are the themes which He would naturally choose at such a time. And the words that conclude the prayer, 'O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them,' carry us over Gethsemane and its dark agony. For upon that gloomy picture the Evangelist dare not linger. It has already been painted by others. And to pause to describe it now were to lose the lofty tone of self-surrender in which these words were uttered. The action now becomes quicker, the language more terse, the characters more numerous. The drama progresses towards its climax. But in the same calm tone of devotion He rebukes the violence of Peter and He hails the approach of the end: 'the cup which my Father hath given me, shall I not drink it?' (18^{11}). No more inward struggles are related, no harrowing details are added. The Evangelist describes the closing scenes from the vantage ground of his after life. The end, indeed, is death, but death means accomplishment and victory. The Father is glorified in the self-sacrifice of the Son and His will 'is finished.' Thus the perfect life is rounded off, and our impression is not one of infinite sorrow but of pain dissolved in the joy of victory. The spiritual order is not dependent on the world of sense. It submits, but in its submission is the prophecy of triumph. Such is the process of this drama, which turns upon spiritual love and worldly hate, belief and unbelief. Into its texture are woven many episodes that serve to illuminate our Lord's environment. Many light vivid touches give life and movement to the tragedy, while sharply contrasted characters and situations serve to throw into greater prominence the central figure of the Christ. There is much skill, for example, in the portrayal of Judas. Subtle, silent, and solitary, he is like a serpent in his own impassiveness. His character is an enigma. His presence is a dark shadow that grows on the wall and spells death to his Master and ruin to himself. Of that baneful influence our Lord is painfully conscious: 'Have not I chosen you twelve, and one of you is διάβολος?' (6^{70}). The Jews declared that Jesus and John the Baptist had devils (δαιμόνιον ἔχεις [7^{20}, Mt 11^{18}]), meaning that they were full of strange fancies. But this word, διάβολος, has a sinister sense. One of the Twelve is a perverter of good into evil, a slanderer and enemy of the good. And his question, 'Why was not this ointment sold for three hundred pence, and given to the poor?' (12^{5}) shows it. In the Upper Room our Lord becomes keenly sensitive of the malign presence. And the writer of the drama makes the readers share that feeling by using his colours in such a way that the chief interest is centred in Jesus and that silent figure by His side, into whose heart the devil had already put the betrayal of our Lord. After the feet-washing, Jesus said, 'I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.' To the disciple that He loved best, Jesus reveals the name of him that loved Him least. And after the sop Satan entered into Judas, and Jesus said, 'That thou doest, do quickly.' And he having received the sop went immediately out and the dark curtain of night falls upon him and his treason. After his retirement there is a strong reaction in the Saviour's mood. He is now able to pour out the wealth of His love unrestrained by any hostile influence. Now He can say, 'Now is the Son of man glorified.' For the haggard shadow of Judas had been swallowed up in the night. The whole scene is recorded with dramatic power and verve. What is narrative in the Synoptists is tragedy here. For the sentence is pronounced without reprieve, at all events as far as this world is concerned, by Him who for judgment came into the world: 'And not one of them is lost, save the son of perdition.'

On the whole, the general effect of the Apostle's art is that the Saviour's life is presented in one long Divinely protracted contest. The Cross is anticipated by the Baptist's words, 'Behold the Lamb of God.' The glory-cloud of the Word shines upon the silver page but the letters are written in blood-red type, and the words of life and love throb with the thought of the uplifting of the Son of man and the dissolving of the Divine corn-seed in the fields of human life. In this life of our Lord there is a gathering intensity of meaning, a climacteric force in the marshalling of events. The story gathers glory as it moves from stage to stage, while the writer grows in dramatic power as he presses forward to write the tragedy of the Son of God who became Son of man to make men sons of God. As the manifestation of God's grace, and the revelation of God's truth in human characters, that life is graphically and dramatically conceived. Around it surges the battle of faith and doubt, of darkness and light. The tragic interest of the contest rises as the plot thickens. We are carried onwards over a smooth but deep-flowing river of life. As in a great drama our attention is secured from the very first and we endure one throbbing hour of suspense until the crisis has come and gone. So in this Gospel, the hour of agony is long drawn out, the climax to which we are hastening is postponed time and again, while the plot slowly ripens to catastrophe and the glory of God is revealed in suffering and sacrifice.

New Testament Commentaries

III. Epistles and Revelation

By the Reverend C. K. Barrett, B.D., The University, Durham

The Pauline Epistles. (I use the traditional title without prejudice to questions of authorship.)

On the Greek text of *Romans* the only available commentary in English is that of W. Sanday and A. C. Headlam (*I.C.C.* [1st ed., 1895, several subsequent editions and reprints]). This is still valuable: careful, accurate, and full. But it is inevitably out of touch with modern Pauline study, and not altogether satisfactory. There exists, however, no substitute for it, and the information it affords can be supplemented by means of several more recent commentaries based on the English text. Of these, three in particular call for mention. C. H. Dodd's *M.N.T.C.* [1932] has proved its value over twenty years. It is frankly based upon a psychological approach to Paul and his theology, an approach which is perhaps less popular to-day than when the book was written; but it reveals all Professor Dodd's well-known lucidity and power and is undoubtedly the best exemplification of the method it employs. K. E. Kirk's *Romans* [1937] is one of the most thorough volumes in the *Cl. B.* The commentary itself is comparatively slight but it is supplemented by a long introductory chapter on the main ideas of the Epistle. More recently Anders Nygren's commentary on *Romans* has been translated out of Swedish and published by the S.C.M. Press [1952]. Dr. Nygren expounds Paul on the eschatological basis of his thought, a fascinating and fruitful method. This is an admirable book.

Hans Lietzmann's *Romans* (*H.N.T.* [4th ed., 1933]) is a model of what a philological and historical commentary should be. No more useful reference book exists. Lagrange (*Études Bibliques* [1922]) is also very sound. Older, but a very good piece of theological writing, is J. Denney's exposition in *E.G.T.* The commentaries in *S.N.T.* and *N.T.D.* are by Adolf Jülicher and Paul Althaus respectively; each is characteristic of its period and author, and each is well worth reading.

One more commentary on Romans must be mentioned—that by Karl Barth (Eng. tr. by E. C. Hoskyns [Oxford University Press, 1933]). It is now well known that the publication of the first German edition of this book (in 1918) was a turning-point in the theological history of this century; it would perhaps be not too much to say in the history of Christendom. Clearly no summary of this long and difficult book can be given in this article. All that can be said is that the book is a commentary, and not (as seems sometimes to be supposed) an individual or party manifesto; and that to read it must be reckoned an essential part of a theological education.

1 *Corinthians* is one of the most important and most difficult books in the New Testament and it is unfortunate that there is no entirely satisfactory English commentary on it. A. Robertson and A. Plummer (*I.C.C.* [1911]) do not always give the student the information he needs; J. Moffatt (*M.N.T.C.* [1938]) to some extent makes up the deficiency, but many of the problems in 1 Corinthians arise directly out of the Greek text and it is here that the student most needs help. If he can read French and German he will get it. J. Weiss's commentary (*Meyer* [1910]) is a classic, and it can be brought up to date by means of the latest edition (by W. G. Kümmel) of Lietzmann's excellent book (*H.N.T.* [4th ed., 1949]). Like all Lietzmann's work this is quite first-rate. W. Bousset in *S.N.T.* is still to be consulted. J. Héring's commentary was the first volume to appear in the new series planned by Delachaux and Niestlé (see first article), and an excellent piece of work. The introduction is slight, but the notes admirable. It ought not to be forgotten that Karl Barth's *The Resurrection of the Dead* (Eng. tr., Hodder and Stoughton [1933]), though mainly concerned with ch. 15, contains also a very illuminating exposition of the whole Epistle.

On 2 *Corinthians* A. Plummer contributes two commentaries, in *I.C.C.* [1915] and *C.G.T.* [1903]. They are useful, though hardly inspiring. H. L. Goudge's 2 *Corinthians* (*W.C.* [1927]) is an admirable theological commentary, and R. H. Strachan's book (*M.N.T.C.* [1935]) is very useful; but they do not provide the full-scale critical commentary which is much to be desired. The commentary by Lietzmann referred to immediately above covers 2 Corinthians as well as 1 Corinthians; and there is an excellent commentary by H. Windisch (*Meyer* [1924]).

With *Galatians* we reach the great series of Pauline commentaries written by J. B. Lightfoot (see below on Philippians, Colossians, and Philemon). Though nearly a hundred years old they are still so valuable that New Testament students may well wish that the hope of a Durham

admirer ('. . . that many more epistles of St. Paul might flow from his Lordship's pen'!) had been fulfilled. It may be said at once of all these commentaries that the scholarship is complete, the insight and particularly the grasp of historical circumstances penetrating and sure, and the style admirably terse. Lightfoot is not out of date, and it is difficult to see that he ever will be; though, of course, there have been important fresh developments in Pauline studies since his day. This is perhaps the point at which to mention that after Lightfoot's death his lectures and other notes were brought together in a volume, *Notes on Epistles of St. Paul* (Macmillan [1895]).

There are other excellent commentaries on Galatians. E. D. Burton's [1921] is one of the best volumes in the *I.C.C.*, distinguished by a number of important word studies anticipating the manner of Kittel's *Theologisches Wörterbuch*. Smaller commentaries on the English text by C. W. Emmet (Scott [1912]), G. S. Duncan (*M.N.T.C.* [1934]), and A. W. F. Blunt (*Cl. B.* [1925]) can all be recommended. In German, Lietzmann's *Galatians* (*H.N.T.* [3rd ed., 1932]) is as good as his *Romans* and *Corinthians*, and H. Schlier's commentary (*Meyer* [1949]) is to be noted. In French there is a short and somewhat eccentric commentary by Loisy (Nourry, Paris [1916]), and another by Lagrange (*Études Bibliques* [1918]).

The best English commentary on *Ephesians* is that of J. Armitage Robinson (*McM. C.* [1903]). This book presents separately a translation and exposition of the Epistle, and the Greek text with notes. The former section has been printed separately, for the benefit of those who do not know Greek. A volume in the *I.C.C.* (no date) by T. K. Abbott treats both Ephesians and Colossians; it is not so useful as Robinson's. E. F. Scott (*M.N.T.C.* [1930]) also deals with these two epistles, and Philemon as well; this book serves to bring Robinson up to date. The same group of three epistles is dealt with by M. Dibelius (*H.N.T.* [2nd ed., 1927]) in a most useful work, which takes into account contemporary religious material more fully than the English commentaries, and is therefore a particularly valuable supplement to them.

With *Philippians* we return to Lightfoot. His commentary (*McM. C.* [1868 and many subsequent editions]) is valuable in itself, and also contains his important dissertation on the Christian Ministry, which is more balanced and more valuable than many more recent discussions of the same subject. M. R. Vincent (*I.C.C.* [1897]) deals with Philippians and Philemon (a curious combination); this book is no longer of importance. J. H. Michael's (*M.N.T.C.* [1928]) is the most up-to-date documentary in English, and a useful tool. In German there are excellent works by E. Lohmeyer (*Meyer* [1928]) and M. Dibelius (*H.N.T.* [3rd ed., 1937]), whose volume also deals with 1 and 2 Thessalonians. One of the less known works of Karl Barth is his *Erklärung des Philipperbriefes* (Chr. Kaiser Verlag, Munich [1928]).

Lightfoot's *Colossians* (*McM. C.* [1875]) may be briefly mentioned; it has the qualities of all his work, and contains a long dissertation on the Colossian Heresy and the Essenes, which, though it may require revision, especially in the light of the new Palestine texts, still contains much of value. The volume also contains a commentary on Philemon. For commentaries by T. K. Abbott, M. Dibelius, and E. F. Scott, see under *Ephesians*. There is an excellent commentary (including Philemon) by E. Lohmeyer (*Meyer* [1930]), and A. S. Peake's is one of the most useful in *E.G.T.*

There are several good books on the *Thessalonian Epistles*. G. Milligan's [1908] is entirely worthy to stand beside Lightfoot's commentaries in the *McM. C.* Higher praise could not be offered. The book is noteworthy as one of the first English commentaries to make full use of the new linguistic resources made available by the publication of the papyri. J. E. Frame's commentary (*I.C.C.* [1912]) has been described by Lake as 'a model of what a commentary ought to be'; it is indeed very good. J. Moffatt's contribution to *E.G.T.* also bears witness to its author's scholarship and power as an interpreter. In German there is the volume in *H.N.T.* by M. Dibelius mentioned above under Philippians, and a commentary in *N.T.D.* by A. Oepke. The latest volume to be contributed to the *M.N.T.C.* is the very useful exposition of Thessalonians by W. Neil [1950].

On the *Pastoral Epistles* we lack an entirely satisfactory English commentary on the Greek text. There are, however, two excellent books on the English text: by E. F. Scott (*M.N.T.C.* [1936]) and B. S. Easton (S.C.M. [1948]). The latter has a novel form. After the Introduction, Dr. Easton gives, in sections, a translation, a straightforward exposition, and a body of more detailed notes; and, finally, a series of word-studies, which lighten the commentary and collect a quantity of material in a useful and convenient form. In *H.N.T.* there is a commentary by M. Dibelius (2nd ed., 1931). The commentaries so far mentioned adopt the usual critical view that these Epistles as they now stand were not written by Paul. Two of the most recent commentaries, however, do not accept this view. That of C. Spicq (*Études Bibliques* [1947]), a long and learned book, is a Roman Catholic

work, and it is, of course, not surprising that Dr. Spicq maintains the authenticity of the Epistles. But a similar view is maintained by Joachim Jeremias (*N.T.D.* [1947]), who believes that the Apostle was responsible for the Epistles, though he employed a new secretary.

For commentaries on *Philemon* see above on Ephesians, Philippians, and Colossians.

One of Westcott's few contributions to the *McM. C.* was his commentary on *Hebrews* (1st ed., 1889). This is a great book. The detailed exegesis leaves few questions unanswered, even though some of the guiding principles behind it may now be open to criticism. A second great commentary is that by J. Moffatt (*I.C.C.* [1924]). Those who need smaller books will find excellent though less elaborate material in the books by A. Nairne (*C.G.T.* [1921]) and A. S. Peake (*Cent. B.*, no date). Before turning from English books we may note that W. Manson's Baird Lecture (Hodder and Stoughton [1951]) is almost though not quite a commentary on Hebrews. In German there are excellent books by H. Windisch (*H.N.T.* [2nd ed., 1931]), H. Strathmann (*N.T.D.* [1947]), and, most recently of all, O. Michel (*Meyer* [2nd ed., 1949]).

The Catholic Epistles. A few books deal with the Catholic Epistles as a whole. The latest and for critical purposes most useful of these is the new edition (by H. Preisker) of the commentary by H. Windisch (*H.N.T.* [3rd ed., 1951]). Another German commentary, in a different style, is that by F. Hauck (*N.T.D.* [1949]). In English the only book to be mentioned is J.Moffatt's (*M.N.T.C.* [1928]), and this does not deal with the Epistles of John. It is slight, but interesting and stimulating as far as it goes.

On *James* there is a commentary (*McM. C.* [1st ed., 1892]) of almost incredible size by J. B. Mayor. Old as it is, this book is still of considerable value. So is that by J. H. Ropes (*I.C.C.* [1916]), which is one of the most important in the series to which it belongs. Beyond these it is perhaps necessary to mention only the commentary by M. Dibelius (*Meyer* [1921]).

The volume in the *I.C.C.* on 1 Peter [1901 ; also on 2 *Peter* and *Jude*] by C. Bigg is disappointing. Fortunately other excellent commentaries exist. For the first time the work of Hort may be cited, though only a posthumous fragment on 1^{1}–2^{17} (*McM. C.* [1898]). The exact philological scholarship and penetrating interpretation shown in this torso make one regret the more that Hort left so much unwritten. The hiatus in the *McM. C.* has only recently been filled by E. G. Selwyn's important commentary [1946]—important not only as a learned and lucid exposition of the Greek text but also for a long essay setting forth a new view ' On the Inter-relation of 1 Peter and other New Testament Epistles.' Almost contemporaneously with Dean Selwyn's book appeared a commentary by F. W. Beare (Blackwell [1947]). These two books provide an instructive contrast, for the authors take opposite views of the authorship and origin of the Epistle. Among smaller books that by G. W. Blenkin (*C.G.T.* [1914]) is of great usefulness, and that by C. E. B. Cranfield (S.C.M. [1950]) is both scholarly and simple, and is the best exposition of the English text. There is a commentary by H. Gunkel in *S.N.T.*

On 2 *Peter* (and *Jude*) there is another large commentary (*McM. C.* [1907]) by J. B. Mayor, and a good contribution by R. H. Strachan to *E.G.T.* On the *I.C.C.* volume see under 1 Peter.

The *Johannine Epistles* have evoked a number of outstanding expositions. A work of fundamental importance for English students of the Greek text of the Epistles is that by A. E. Brooke (*I.C.C.* [1912]). This is a very thorough piece of work, and eminently satisfactory. It must, however, now be supplemented by C. H. Dodd's commentary (*M.N.T.C.* [1946]), one of the most brilliant of all modern commentaries, and perhaps the best of all examples of the value of historical scholarship. By placing the Epistles in the world of thought in which they originated Professor Dodd is able to assess their theological significance in that setting and so to set forth their theological significance for to-day. But behind Brooke there lie earlier books which also are well worth reading to-day. The casual reader might miss the fact that *The Tests of Life* (T. and T. Clark [1909]) by Robert Law is a commentary on 1 John. In truth it is a most valuable exposition of the Epistle. And B. F. Westcott's commentary (*McM. C.* [1st ed., 1883]) must not be overlooked. The second edition of Loisy's commentary on John (see second article) contains also a commentary on the Epistles. This, though less known, is perhaps better than that on the Gospel. The commentary in *S.N.T.* by O. Baumgarten repays consultation.

For *Jude* see the commentary by J. B. Mayor referred to on 2 Peter. The same author contributed a commentary on this book to *E.G.T.*

Perhaps no book in the New Testament presents greater difficulties to the commentator than *Revelation* ; yet it has found a surprising number of resolute and able scholars who, if they have not solved all its problems, offer invaluable help to the student. Again we have a powerful but tormenting fragment from Hort (*McM. C.* [1908]), based on his lecture notes. It covers only the first three chapters. Again, too, the gap in the *McM. C.* is very ably filled, this time by H. B. Swete [1906]. Swete on Revelation is perhaps

even better, and less out of date, than Swete on Mark. R. H. Charles's commentary (*I.C.C.* [1920]) is undoubtedly one of the greatest in the series. Charles's work in collecting, editing, and translating the ancient Jewish apocalypses is well known, and of inestimable value; it culminated in his edition of the Christian Apocalypse. Charles's complicated views about the editing of Revelation are perhaps not likely to stand in their entirety, but fortunately the value of the commentary is independent of them. There is another excellent and detailed commentary by I. T. Beckwith (Macmillan Company, New York [1919]), and J. Moffatt's brings the *E.G.T.* to a distinguished conclusion. Readers of the English text find help in books by C. Anderson Scott (*Cent. B.*, no date) and by M. Kiddle (assisted by M. K. Ross, *M.N.T.C.* [1940]). The latter is a large and substantial contribution to the subject. In German the most important books (and they are all good) are by J. Weiss and W. Heitmüller (*S.N.T.*), J. Behm (*N.T.D.*), W. Bousset (*Meyer* [1906]), and E. Lohmeyer (*H.N.T.* [1926]). In such a book as this a multiplicity of commentaries is particularly useful; no one commentator may have found the truth, but many expositors together can give us different aspects of the 'many-splendoured thing.'

In the Study

Virginibus Puerisque

All in a Name

By the Reverend Charles M. Hepburn, B.D., Crieff

'. . . none other name . . . whereby we must be saved.'—Ac 4^{12}.

After a baby is born a note of it is made in a register. A short time ago the registrars, whose work that is, were advised to try to persuade parents not to saddle their children with stupid or comical names. One baby girl the father wanted to be given 'Bubbles' as a name. Once a picture was painted with the title 'Bubbles' showing a bonnie boy with fair curls sitting blowing soap bubbles. Afterwards that boy, who was at school at Glenalmond, grew up to be an Admiral. Much to his annoyance his nickname was always 'Bubbles' thereafter. Most have sensible names, however.

There are many names, too, with beauty in them, though the beauty isn't always seen. There were Job's three daughters, who were named, although there doesn't seem to be anything beautiful in the names, 'Jemima, Kezia, and Keren-Happuch.' But there's more in them than we may think. Because a great scholar gives us a translation which shows us their real meaning, namely, 'Ringdove, Cassia, and Applescent.' So, when we can understand, there is something fragrant after all in these names.

Or, again, there are people with influential names, names with power in them. Among such names, for instance, in America are Rockefeller, Roosevelt, Astor, and Vanderbilt, all old and famous and usually wealthy American families. A small boy of one of them had been sent to school, where his weekly allowance was twenty-five cents. One afternoon some of his chums asked him to treat them to candy, but he said he couldn't because he had only six cents.

'Oh,' they said to him, 'walk into the shop and say who you are and they'll let you have anything you like and simply charge it to your account.'

So in he went, ordered a pound of marshmallows, put six cents on the counter and said he would pay the rest again.

'What is the name?' the shopman asked.

'Vanderbilt.'

'And the first name?' the man asked again.

'Cornelius.'

'Oh,' said the shopman, 'take two pounds of marshmallows and you can pay whenever you wish.' At which Cornelius came out somewhat amazed.

'So you see,' said his chums, 'you could buy the whole town if you wanted to, if you tell them your name; how about buying cycles for us?'

So Cornelius entered another shop, gave his name, and each of his friends got a fine new cycle. Not long afterwards Cornelius' father turned up at school, not looking what one would call pleased, for the shopman had posted the accounts to him. Cornelius, I'm afraid, received rather a whacking and had his pocket money cut down until he paid all his debts. Such was the way Cornelius Vanderbilt proved there is sometimes power in a name.

But, above all, as the Bible says, there is 'salvation' in a name. A name may save us. Naturally not just an ordinary name. No, a name that is above all other names, the name of Jesus. Joseph was told, previous to His coming, 'And thou shalt call his name Jesus: for he shall save his people from their sins.'

And that is true. His name is a help. 'Salvation' is in it. It has helped and saved many. There are times when just the whisper of that name strengthens people not to yield to temptation and inspires them instead to be resolute and to gain the victory.

Take the name of Jesus ever,
As a shield from every snare;
Should temptations round you gather,
Breathe His holy name in prayer.

Easter Eggs

By the Reverend William Lillie, D.D., Aberdeen

'God is not the God of the dead, but of the living.'—Mt 22^{32}.

Some of you girls and boys had Easter eggs this morning. Perhaps they were chocolate eggs or sugar eggs, or perhaps they were real eggs from a hen. I have often wondered what eggs have to do with Easter Sunday, the day that Jesus rose to life again after His death on the Cross. Indeed, it is likely that at this time of the year people in this country rolled and ate eggs long before they knew about Jesus rising again. Why they did it, nobody knows for certain; but I am sure that the most wonderful thing about an egg is not that we can roll it or even that we can eat it, but that out of a fertile egg there comes a real live chicken. Have you ever watched the scraggy little bundle of life pecking its way out of its shell, and how soon the ball of golden fluff is pecking away at grains of meal? It is always a wonderful thing to see a new life appearing from what looks as dead as an egg.

At this time of year, it is not only from eggs that new life is coming. We never go out these days without seeing something new bursting into life—daffodils, primroses, and tulips blossoming into flowers, bushes and trees that looked so dead with new little leaf buds all over them, and little green shoots coming out of the ground from plants that all winter seemed as dead as could be. Eastertide is certainly the season of new life.

One of the loveliest names that have been given to God, the Holy Spirit, is 'the Lord and Giver of Life'; and this is the name I want you to remember this Easter morning. It is God who gives life to the chicken from the egg; it is God who gives life to flowers and vegetables, bushes and trees; it is God who gives life and energy to boys and girls and men and women. And Jesus showed us on Easter Day that, even when our bodies die and are laid in the grave, God is still the Lord and Giver of Life; for, just as Jesus rose again from the dead, so we and all whom we love shall live again and share with Him the life of heaven. 'And there shall be no more death,' for

There everlasting spring abides
And never-withering flowers.

The Christian Year

Fourth Sunday in Lent

An Embarrassing Interrogation

By the Reverend R. W. Stewart, B.D., B.Sc., Glasgow

'Did not I see thee in the garden with him?'—Jn 18^{26}.

Often if he turns to John a preacher has the feeling that he finds in some text a whole sermon lying almost ready made. For instance: 'Judas having received the sop went out, and it was night.' Is the point just that it was dark outside; or is it not that it was black night in the traitor's soul? Or again, two of the Baptist's disciples 'heard him speak and followed Jesus.' Is the point just that it happened that they did so; or is it not that hearing Jesus, even the great John could no longer satisfy them, so that they abandoned the second best for the best?

So read again this text. 'Did not I see thee in the garden with him?' The servant of the high priest asked Peter this simple question as he stood about in the high priest's house. The man who asked it wanted to know, though not perhaps feeling it a very important matter. But as John reports his question it gets loaded with significance. What garden? Gethsemane, where Peter had watched the agony of his Lord, where he had been invited to the fellowship of prayer, where he had struck a bold, if foolish, stroke for his Master. Peter had been there. And where was he now? Hiding in the background and denying all acquaintance with Jesus. Is it the same man whose face we see at midnight and then at cock crow? The question the servant asked Peter becomes the shocked question we all ask about Peter, and then, if we are wise, about ourselves. 'Did not I see thee in the garden with him?'

1. We, too, have been in the garden with Jesus. For, first, the garden was a place of vision,

And faith has still its Olivet,
And love its Galilee.

Have there not been moments once and again in our life of devotion when we have contemplated with some sympathy and understanding the agony that made Him shrink and shudder, and when we realized how great was the grace of God that

enabled Him to say, 'Thy will, not mine, be done'? Have we not all at times comprehended in some degree that the anguish of Jesus was caused not only by His own pain but because He was enduring misunderstanding and scorn and rejection, bearing the burden of human sin in His passionate eagerness to deliver men from their sins and set them right with God and with one another? We have seen this, in some measure. We have had hours of vision, even you and I.

Oh, yes! But does any one stare at you curiously throughout the week, knowing your church-going, and feeling puzzled, astounded at the lack of Christ-like compassion in your outlook, or any warmth of charity in your ways, so that he seems to ask you, as this man asked Peter, 'Can it be true? Did not I see thee in the garden with him?'

2. And we have been in the garden if we take the garden as a place of prayer. Doubtless Peter's rude questioner did not think of that. But Peter himself remembered. Had he ever so felt the reality of prayer as when he saw Jesus praying there? Had he ever tried so earnestly to pray himself? And now he is caught with oaths on his lips. 'Can the same fountain send forth sweet water and bitter,' asks James, with the biting suggestion that the mouth of man is a queerer thing than can be found elsewhere in Nature. Friends, you have all prayed here, have you not? There have been times when Jesus made you so sure of God the Heavenly Father that you had to pray, that you prayed better thoughts than your own, for they were desires Jesus taught you, that you prayed more earnestly than you could alone, because you were in the company of Jesus Christ and His disciples. Do not forget to-morrow that you have been in a place of prayer.

3. And the garden was a place of action. To Peter standing there—powerless, miserably helpless, nay, doing worse than nothing, hiding his colours—the memory of the garden of vision, of prayer, was also the memory of a place where he had struck a blow for Christ. It may have been impulsive, ill-considered, wrong. Yet for a moment this unnerved coward had been brave. 'Did not I see thee in the garden? Could it have been you?' So this man asks, perhaps with a half admiring, half angry, recollection of the one disciple who had shown some spirit. Peter with a curse says, 'No, not me!' And then the cock crew.

The garden had been a place of action. Have we not all been there? There are perhaps few in a Christian community who have never been moved to some impulsive action that had a touch of the heroic in it, a dash of self-sacrifice, when they responded to some appeal for Christ's sake and did more than strength might seem to justify or gave more than they could perhaps afford, or really took a gallant stand and risked much. But that was long ago. Now they lead cautious, easy lives. They retired early and drew into their shell, and the gallant days of youth are now a faint memory.

What Robert Louis Stevenson wrote as one man's wistful confession is true of many—

> Sing me a song of a lad that is gone,
> Say, could that lad be I?
> Merry of soul he sailed on a day
> Over the sea to Skye.
>
> . . . . .
>
> Give me again all that was there,
> Give me the sun that shone!
> Give me the eyes, give me the soul,
> Give me the lad that's gone!
>
> . . . . .
>
> Billow and breeze, islands and seas,
> Mountains of rain and sun,
> All that was good, all that was fair,
> All that was me is gone.

I am sure that to the young folk Christianity, if it means anything, means action.

> Lord, in the fulness of my might,
> I would for Thee be strong.

And we all felt this way once. But there are those of us whose morning days are over. Is any one to look at us in our middle age or our old age, slothful, self-indulgent, lethargic, and recalling our former ways remark curiously, 'Did not I see thee in the garden with him?' About the gift of poetry D. G. Rossetti says:

> As many men are poets in their youth,
> But for one sweet-strung soul the wires prolong
> Even through all change the indomitable song.

That should be true of Christian activity. For concerning Christian service the promise runs, 'They that wait upon the Lord shall renew their strength.' The Christian life is never to become less than a life of action, adventure, sacrifice. 'Did not I see thee in the garden with him?' Is any one ever to ask this wonderingly or sorrowfully or contemptuously of you or me?

The thoughtful reader is surely meant to notice at this place that John does not go on, as the other Gospels do, to add that Peter went out and wept bitterly. 'The Lord turned, and looked upon Peter,' says Luke. And what reproach must we imagine in that look, what appeal, what forgiveness! Why does John leave out that ending which makes an evangelical climax to the story? John cannot have omitted this by accident or because he did not know it, or for lack of space. He

resolves to stop at this question and leave it in its stark surprise to shake and shame and search the heart of every reader who has enough imagination to transfer it to himself.

It is not too fanciful a way of speaking to say that in an hour of worship we have been in the garden with Jesus, in a place of vision, and prayer, and even of action. To-morrow we shall go back to our shops and yards and offices and fields and factories, and people will look at us, knowing, many of them, where we have been to-day. Will we live up to our vows? Will we keep faithful to our allegiance? Or will any one have reason to regard us strangely as if he would like to ask us something like that old question, 'Did not I see thee in the garden with him?' God forbid! God keep us true!

PASSION SUNDAY

The Cry of Dereliction

BY THE REVEREND ROBERT MENZIES, D.D., GLASGOW

'My God, my God, why hast thou forsaken me.'—Mt 27^{46}.

What means this piercing cry wrung from the lips of the Holy Sufferer on the Cross? It is the fourth word from the Cross, and for bleakness and hopelessness it stands alone in the records of Christ's life. Was it that at the last His courage failed Him? Did His prolonged sufferings snatch from Him His nerve and power of endurance? Did He who was the Pioneer and Perfecter of faith finally lose His own faith in God? We dare not let our minds run along lines like these, for this would be treachery to the Most High. What, then, are we to make of this pitiful and poignant cry? This has always been a puzzle to commentators, and the interpretations put forward are as numerous as there are differences of mental outlook.

Some have judged this cry to be so unlike Christ that they have concluded that this is a case of mistaken identity. It must have been one or other of the two malefactors by His side who was responsible for its utterance. Against that supposition must be put the close scrutiny of the spectators, the loudness of the cry, as well as its peculiar form. Others have tried to tone down its asperity by reminding us that it was a quotation from Ps 22. Doubtless Jesus had this Psalm in His mind, as nothing in the Old Testament so accurately describes the situation in which He found Himself, but there is no evidence that the triumph notes of the latter part of the Psalm had any place in His thoughts at this moment. Others again, like Mr. Middleton Murry, take the line that the cry was due to our Lord's bitter disappointment at God's failure to intervene at the last moment, and by *force majeure* redress the whole tragic situation. This interpretation, however, does violence to our Lord's own witness to the necessity for the Cross as well as to His consistent refusal to claim any such supernatural intervention. The theologians come nearer the heart of the matter in their effort to link this cry to our Lord's expiatory sufferings. Even here the greatest divergence of view exists. Some say that Jesus was enduring in our room and stead the wrath of God on human sin, others that He was vicariously suffering for us the inevitable separation from God which sin produces, while others again advance the theory that He was offering to God the satisfaction which outraged moral law demands. There is some justice in all these contentions. Without doubt Jesus was the great sin-bearer, taking upon Himself all the consequences of human apostasy. While this is freely conceded such interpretations fail to do justice to the exceptional nature of this exceeding great and bitter cry.

Why only now, in the final phase of His crucifixion ordeal, should this black-out occur? Was His act of sin-bearing sufficient to account for this awful experience? Was He not the sin-bearer from the cradle to the grave? From time to time His soul was deeply troubled, but never before to this extent. In Gethsemane He was 'amazed' and sweated gouts of blood. He was visited there by hesitations and misgivings, but not by the blotting out of God's face. The Father was always with Him in His identification with sinners. Why only now did He experience this sense of forsakenness?

The suggestion which we tentatively and hesitantly put forward (we must tread softly, for here we are on holy ground) is that this cry was wrung from the soul of Jesus by the *unresponsiveness* of men. He had come to earth to sow the good seed of the Kingdom in the soul of human hearts, but where was the evidence that it had taken root? The cause for which He gave His life seemed to have utterly failed. He had anticipated that if He were lifted up on a cross all men would be drawn to Him, but to all appearance even this compelling constraint left men unaffected. The entire confederation of State, Church, and populace was leagued against Him, and there was no human approval to sustain His belief in His Divine mission. Worst of all, the heavens above Him were as brass. He had expected to find God in the devotion of women, the loyalty of His disciples, the repentance of the people. In the situation that faced Him at the moment there was nothing to

support the belief that God was working with Him, backing His faith, using His Cross as a reconciling medium. There was, on the contrary, no break in the general resistance, no evidence of any spark of spiritual understanding or response. There was nothing but the raw, naked horror of utter spiritual loneliness and desolation. Would He die without any sign that His Cross had any effect on men? 'My God, my God, why, why?' The answer came from an unexpected quarter, from the prayer of the malefactor at His side, 'Lord, remember me.' The significance of that prayer was crucial in the soul of Jesus. It not merely confirmed Him in His belief in the spiritual sensitivity of one human soul, but it proved to Him that God had not deserted Him, but was backing Him, and would yet through His sufferings lead many sons to glory. Whether it is along these lines we must search for the key to this cry of dereliction or not, it has at least the merit of explaining this solitary and unique experience in the soul of Jesus.

Whatever theories we advance to explain this cry, all at least can be agreed on the practical lessons we can gather from it for our comfort and encouragement. (1) The first is *the completeness of our Saviour's redeeming work*. In his greatest work Aeschylus makes Hermes say to Prometheus, 'Expect not at all any termination of this thy anguish, till some one of the gods offers himself as a successor to thy toils, and is willing to go down into the unlighted depths of Hades.' This is the work Jesus did on the Cross. He went all the way with us and for us, even to the final despair, the screening of His Father's face. There can never be any experience that man has to suffer more ultimate or fundamental than that. Even when our lives go to pieces, and we fall into the pit of despair, we know that Christ has drunk this cup of gall and bitterness too. In a well-known passage Dora Greenwell tells us how when she turned her eyes upon the Sufferer on the Cross, and then looked on life's sorrowful perplexities and contradictions she was greeted not with the usual platitudes such as that the disparities of life were only apparent —'vacant chaff well meant for grain,' but by this—'I was met by the eyes and brow of Him who was acquainted with grief; by a look of solemn recognition such as may pass between friends who have endured between them some strange and secret sorrow and are through it united in a bond that cannot be broken.'

(2) Another practical lesson we may take for our comfort is *the divorce that may exist between fact and feeling*. Our Lord on the Cross felt Himself deserted by His Father, but in reality He was never dearer and nearer to Him than then. Only a little while ago Jesus Himself had said, 'And My Father loves Me because I lay down My life.' Was it conceivable that that love was withdrawn, just when His Son was most completely devoted to His will, and stood in sorest need of His supporting presence? We know that God for His sufferings of death was crowning Him with glory and honour. The truth is that our feelings are no index to our status before God. They change with changed conditions, with alteration in our circumstances, with the instability of our temperaments, or the reactions induced by the strains and tensions of life. Many of the excellent in all the earth have experienced these temporary spiritual black-outs—Elijah, John the Baptist, Paul, the Psalmists, to mention a few of the more conspicuous. It is a source of immeasurable comfort to us all to know that when the black mood overtakes us, and God seems far away, our Saviour also faced this ordeal for us and is brother to all souls who are similarly afflicted.

(3) The final lesson this cry teaches is the wisdom of *clinging to God in the darkness*, and believing that all will yet be well. The beautiful thing about this heart-rending cry is the wonderful way in which Christ refused to throw in His hand, give a footing to the enemy of souls, or deny His heritage. He turned rather His anguished face to God, sought relief in His presence and claimed proprietary rights in Him. '*My* God, *My* God.' And the Father did not fail Him. His last words are those of triumph and trust. Nor does He fail any suffering child of His who trusts Him in the dark:

> No cloud across the sun
> But passes at the last
> And gives us back the face of God once more.

'Weeping may endure for a night, but joy cometh in the morning.' 'Hope thou in God: for I shall yet praise him, who is the health of my countenance and my God.'

PALM SUNDAY

Glory—God's or Man's

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW

'Glory in the highest.'—Lk 19^{38}.

'There's glory for you!' said Humpty Dumpty in *Alice Through the Looking Glass*. 'I don't know what you mean by glory,' said Alice, and most of us would agree with her, for all the frequency with which the word is found inside and outside the Bible. One meaning of it is fairly clear. It is what Shakespeare calls the 'bubble reputation.' It is the honour given to the successful soldier, to the victorious king, the elusive thing for which the

athlete competes, and the scholar studies, the recognition by our fellows of our pre-eminence. It is that which attends the successful wielder of the will to power.

But there is another meaning quite distinct from this. There is a glory about a new-born baby—a kind of aura which surrounds the tiny thing—

> Our birth is but a sleep and a forgetting :
> The Soul that rises with us, our life's Star,
> Hath had elsewhere its setting,
> And cometh from afar :
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home :
> Heaven lies about us in our infancy !

There is a glory, too, about a bride which does not all depend on the pretty frock or the flowers. There is a glory about a young mother. There is a glory about a job well done. As the Negro spiritual has it, 'You've got to get a glory in the work you do.' Lastly, there is a glory in serene age. See a calm, wise old face, lit with kindliness and humour, from which everything mean and selfish has long ago departed. There, like the glow of the rising sun as yet unseen, we may glimpse, reflected, the nearing glories of heaven.

Now, in this second sense, glory depends not at all on strength or victory or popularity. It is independent of men. It is something which comes straight from God. The baby, the bride, the mother, the job well done, the face of age, there is a glory in these which man cannot give, nor man take away. It is the share of Himself which God gives to man. It is the reflection of God in the mirror of man. There is at least a trace in it of the same glory of the only begotten of the Father which men saw in Jesus Christ.

On the confusion between the two conceptions of glory, the whole tragedy of Good Friday and all the pathos of Palm Sunday depend. The glory which the crowd wished to give to Jesus as He rode into Jerusalem was human glory, the glory of conquest and victory and popularity—the brittle, passing thing which Cæsar, Alexander, and Napoleon share. The only glory that Christ sought was that of doing the Father's will. When the Cross loomed frighteningly, inescapably near, Jesus, John tells us, lifted up His eyes to heaven and said, 'Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee.' After that prayer, Christ was ready to glorify God by His submission to a cruel and shameful and despised death, and so to receive the glory from Him that never was on land or sea.

What a picture in black and white Palm Sunday represents !—the poor peasant riding on an ass being hailed as a king ; the life and movement of a procession drawing inexorably nearer to the still blackness of Calvary ; the joy of the disciples, so soon to become sorrow ; their attachment to Him so soon to turn to base denial ; the palm branches so soon to be replaced by the bare, dead wood of the Cross. All the shamefulness of man's glory is etched there in its garishness, and all the glory of God's shame in its simplicity ; all the glory of man —his honours, his achievements, his wealth, his success, his popularity, his victories—so transient and tinny, so hollow and sham. 'All flesh,' quoted Peter, 'is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.' All the glory of God is there in the silent Figure riding on a borrowed donkey into the city where He was to die.

How easily could Christ have become the leader of a popular revolt, He who spake as never man spake, to whom the common people flocked in eagerness ! But it was long since He had seen the offer of the kingdoms of this world and the glory thereof as a temptation of the devil. He who works for glory from man must work to man's dictation and accept the terms of the crowd. Who seeks the glory of God must be ready to see the praises of the crowd turn to curses, to receive, not glory in the world, but shame. And Christ was ready. He had made His choice. He, who knew the hearts of all men, knew how brief His popularity would be, how quickly the fickle mob would turn and rend Him when His refusal to do their bidding was understood. Before He entered the city He had counted the cost. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not.' Christ knew that for those to whom God's glory is all important there is only one road—the stony road to Calvary.

The choice that He faced and made is the choice with which each one of us, too, is confronted—the glory of God or the glory of man. But if, in any sense we seek to follow Him who was born in a stable, who died on a Cross and who lay in a borrowed tomb, the choice is made for us already. We shall choose—as He chose—the glory of God. That will mean that we shall lose the glory of man —reputation, riches, the plaudits of the crowd, but we shall have the glory that can never alter or decay—that of doing the Father's will. It carries with it all that is truly good and pure and loving, all that is of lasting and enduring worth. It is the supreme gift in life, making rich and adding no sorrow, and it carries with it the life everlasting.

As that—the glory of God—becomes our search

and our hunger, we, too, shall begin to share the life of God, to be changed from glory into glory

Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise;

take our place in heaven amidst the discovered glories of the Lamb, echoing the song of the angels at the very first, and the cry of the Palm Sunday crowd—

'Glory in the highest!'

GOOD FRIDAY

What the Cross Means to the Church

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, D.D., EDINBURGH

'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'—Ro 5^{8}.

It is no accident that the Cross has become the symbol of what lies deepest in the Christian faith. While the meaning of the Cross must be interpreted in the light of the victory of the Resurrection, it is to the death of Christ that the Christian heart returns again and again when it seeks conclusive assurance of the love of God. When we look long at the Cross, we know that we are face to face with a grace that goes to the uttermost to win us back to itself. 'Christ *died* for us.' In that death He not only completed that oneness with us which began in Bethlehem: He somehow entered into the fatal consequences of our wrong-doing and bore them redemptively on His heart. '*Christ* died for us.' It was a death decisively different from any other death, for it was the death of the Son of God who became man. It summed up and focused and concentrated in a single unforgettable act the activity of a lifetime and the passion of the soul from which that activity came. He had always been giving Himself, with prodigal magnificence, to little children and outcast lepers, to Roman soldiers and abandoned women and lost men like Zacchaeus, and, not least, to the tiny circle of His chosen followers. In the Cross that same spirit of reckless self-bestowal blazed out in one final, consuming fire. And so, for all time, His life and His Cross interpret each other.

But this is not all. For Paul and the first Christians the meaning of the death of Christ lay in the fact that it was the point of junction between man and God. The one arm of the Cross pointed from the Son to the Father. They knew—and this was the source of their inexpressible joy—that behind the sacrifice of Christ lay the self-spending love of the Father. Because he knew that, Paul could begin the one sentence with God as subject and end the same sentence with Christ as subject without feeling that anything was incongruous in the transition. '*God* commendeth his love toward us, in that, while we were yet sinners, *Christ* died for us.' The other arm of the same Cross pointed to those for whom the Son gave His life. 'Christ died *for us*.' What subdues us most in the Cross is its staggering announcement that God has done all this on our behalf. He has done it not only when we were weak and helpless (*v.* 6) but even when we wounded Him by our sin (*v.* 8) and—greatest wonder of all—even when we refused and fought against His love (*v.* 10).

The movement back to the Cross is no sentimental journey for the Christian and the Church but simply the realistic acknowledgment of where true Christian renewal is to be found. In Blake's prophetic book of *Jerusalem* there is a haunting plate of the Crucifixion scene. The last rays of the dying sun show Christ hanging on the Cross. The figures that traditionally are grouped around Him are absent. Only one man stands before Him, naked, his arms outstretched, his gaze concentrated on his Redeemer. It is thus that we must all stand, not once but often in the course of our lifetime, so that we may discover again what the Crucified means for us and for His people and for the world of men.

1. As we gaze at the Cross we find that it moves our entire being to *Adoration*. When Baron von Hügel was once asked to define religion, he tersely replied, 'Religion is Adoration.' He was right. The Psalmist had only one passion in his heart, he tells us—'to behold the beauty of the Lord, and to inquire in his temple.' Church-going is important just because it is so much more than going to church; it is going to God who makes Himself known to His people when they come together. Worship is the act of adoration in which we turn away from ourselves to see God. It completes itself in the vision of God. But worship as adoration only reaches its height when that vision is clear, when we see God as in Himself adorable. This is what the Cross does. It placards God before us as the God who seeks us before ever we even think of seeking Him. It shows us a Father who gives all so that He may restore us to His fellowship. God commends His love toward us in that while we were yet sinners, Christ died for us.

2. But the vision of God in the marvel of His self-giving care does not allow us simply to rest contented with itself. The vision constrains us to share the vision. We must tell what we have seen. Thus adoration passes over naturally into *Proclamation*. 'God was in Christ, reconciling the world to himself,' writes Paul in another letter. This is the great fact that explains the Christian life and the Christian Church and the Christian

mission. Then immediately he adds, 'and hath committed unto us the word of reconciliation.'

In sharing the unutterable love of God, we Christians must begin with ourselves.

Tell me the old, old story
For I forget so soon.

We do not entirely forget; but we allow the sense of wonder that the Cross once evoked to grow dim. The powerlessness of the Church to communicate the gospel is very often due to the simple fact that the Church has ceased to be under the full spell of that gospel herself. Christians must listen often to the Word of the Cross as it comes with fresh power and meaning into each new situation. When we have found again how unspeakably much God has done for us, we recognize in that moment that what He has done for us He has also done for others; *and they must know about it.* The Christian, it has been well said, is essentially a man who has something to pass on. The world is waiting for what God has to say through His people. As we find courage to be heralds of the message, our own faith is strengthened. Christ crucified becomes anew the power of God and the wisdom of God.

3. If we stopped at this point, the world would rightly dismiss us Christians as mere visionaries and talkers. The test of a living religion is the deed. The Cross never permits us to stop at adoration and proclamation. Because it is in itself the mighty deed of God it compels us to go on to a third and final stage—*Demonstration.*

Christianity is a religion of demonstration in two phases. The first phase is given us in our text. 'God commends, God shows, God demonstrates His love toward us in that while we were yet sinners, Christ died for us.' But how can the love that gave us Christ reach and transform the lives of ordinary folk? This is where the second phase of the demonstration comes in. Men find the love of God demonstrated afresh to them on every occasion when they experience the care and concern of a Christian man whose life is filled with that love. The Christian Church is not only the extension of the Incarnation. It is also the extension of the Atonement; and it is both because the incarnate and atoning Christ is Risen and at work in the life of those who follow Him.

4. There is one other thing to be said. We turn again and again to the Cross because our own hearts and the wisdom of the Church bid us do so.

O Cross that liftest up my head,
I dare not ask to fly from Thee.

No, we dare not ask to fly from the Cross and the Christ who hangs upon it, because the Cross is the unfailing source of our *Inspiration.* It disturbs us when we are complacent. It rebukes us when we compromise with evil. It judges us when we judge others. It renews our faith when we are losing grip. It holds out hope when we are despondent. It shows us the true pattern of living in the love that suffers to redeem. It creates the deep yearning to be caught up into the love of God and to be spent for the world's redemption. In one of Halliday Sutherland's earlier books a patient in a mental hospital said to him with a dreadful finality, 'The Cross is closed to the world! The Cross is closed to the world.' Thank God, the Cross is open, still open to the world. So long as we keep our eyes upon that Cross, so long shall we say with the hymn writer

Redeeming love has been my theme,
And shall be till I die.

'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'

EASTER DAY

The Gospel of the Resurrection

BY PROFESSOR HAROLD ROBERTS, PH.D.,
RICHMOND, SURREY

'Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed.'—Ac 17^{32-34} (R.V.).

Among those whom St. Paul encountered during his visit to Athens were Epicurean and Stoic philosophers. Epicurus, the founder of the Epicurean school of thought, recalled all who would listen to his message away from the abstractions of philosophers to the fundamental simplicities of life. Happiness, he taught, was the supreme good and men come by it in so far as they get rid of fear, tame their desires and love their fellows. Wrong conceptions of deity were considered to be a fruitful source of fear. Hence he teaches that God is pure blessedness. He neither suffers pain Himself nor does He inflict it on others. Pain falls to our lot but the man who has extracted from life its deep secret will know how to deal with it and his soul will remain untroubled.

The Stoics also were concerned to find a practical basis for living. Nothing is good, according to the Stoics, but goodness—pain, sickness, riches, poverty are indifferent. And goodness means living in accordance with Nature or the purpose of things which is moving life onward towards the good. The summit of virtue for man is co-operation with Providence and helping others towards the realization of goodness. Greek philosophy, like

Greek art, had passed its zenith when St. Paul was led by members of these philosophical schools from the market-place to Mars Hill so that he might talk at greater length and with fewer interruptions about his new religion. He had, however, only to survey the magnificent city below; to gaze upon the temples, the colonnades, the theatres; to reflect upon the achievements of brain and hand unparalleled in history to realize that the gospel of Jesus and the Resurrection had a powerful challenge to meet in the nobler elements of the pagan world.

And how does St. Paul deal with his audience? Doubtless we have but a summary of his address, although there is good reason to believe that it represents what he said and is not an invention of the author of the Acts. St. Paul adopts here a method familiar to all evangelists, for he begins by attempting to meet his audience on common ground. He tells them that as he looked round their city he had seen an altar 'to an Unknown God.' Whether he changed 'gods' into 'God,' as Jerome thought, does not matter. There were many such altars set up, it may be, as a thank-offering to a god whose name was not known, and gods like people do not care to be given a wrong name. 'To an Unknown God.' He would introduce them to the being whom they were seeking in the darkness of their ignorance. Remembering that his hearers were critical of traditional religion, even if they might not disdain outward conformity, he remarks that the Power upon which all things depend could hardly be contained in human shrines nor require any gift that man might bring. God, however, he continues, is not far from any one of us. With the Stoic doctrine of Divine immanence in mind which speaks of God, man, and Nature in sympathetic unity, he suggests that there is an urge within us all to seek God. He calls in the testimony of Epimenides and the Stoic poet Aratus—'in him we live, and move, and have our being. . . . For we are also his offspring.'

So far St. Paul had said nothing that could disturb the conscience of those who listened to him. The repudiation of anthropomorphic and materialistic conceptions of deity, the universal quest for God, the belief in the immanence of God and the brotherhood of man—here is a basis broad enough to embrace every religion and to give birth to a fellowship of faiths in which no member makes a disconcerting claim to finality. There was nothing in the exposition up to this point to scandalize anybody or to provoke a disagreeable emotional scene. Nobody was asked to commit himself to anything, since God is represented not as confronting us with an absolute and inescapable claim but as a diffused presence that was everywhere in general but nowhere in particular.

But St. Paul had not finished. He calls for repentance and speaks of God doing things, taking action in judgment and redemption, breaking into history in the man Christ Jesus and raising Him from the dead. The resurrection of Christ from the dead, he declared, was the final vindication of the reality of God and of the Christian gospel. If only he had stopped at the end of his first division, what a favourable impression he might have made! But the resurrection of dead bodies was regarded as a coarse and repulsive idea to be repudiated by any man of intelligence.

The first part of the address is in fact concerned with natural theology which conceives of God as the Absolute, the ground of human values, and of man as a creature with intimations and yearnings that lead him to explore the unseen world in the hope that some day he may find the hidden God. There is no bridge built along which we can pass from natural theology to the miracle of the Resurrection. The audience was doubtless conscious of a hiatus and it was due not to a homiletical defect in the discourse but to the fact that the abstract God of natural theology is not the God either of the Old Testament or of the New. The God of the Bible is the living God, seeking man in order that He may find him, offering the power to repent and the peace that comes of sins forgiven, entering history and establishing by His humility the right to be the Judge and Saviour of man. Jesus Christ is not the product of the past although He is related to the past and continuous with it since all things have been made through Him. He is the son of Joseph, but, as the doctrine of the Virgin Birth reminds us, God alone can explain God. It is our duty to examine the historical evidence for the resurrection of Christ and inquire what light is shed by modern thought, historical and psychological, on the Resurrection appearances. But let us not imagine that we shall thereby succeed in explaining the supernatural in terms of the natural or find a way of accounting for the fact of Christ which makes it unnecessary for us to resort to a specific action on the part of God Himself. Jesus and the Resurrection—here is a gospel of miracle not in the sense of an irrational, uncaused event but in the sense that its explanation is to be sought in the action of God.

St. Paul could not leave this or any other audience without proclaiming Jesus and the Resurrection—not, notice, the Resurrection alone as though he were preoccupied with the question, If a man die shall he live again?—but Jesus crucified and risen. The Resurrection for him had no meaning apart from the Cross. Why did he proclaim this gospel and why should any of us proclaim it? He proclaimed it first because he had himself been confronted by the living Christ.

When the truth about yourself has been revealed to you and you are made all over again by the gift of a new life, you are not likely to associate that transformation with a holy memory of a deceased Saviour and take flowers to His grave. Further, the life he now lived was a life in fellowship with Christ. His own loyalty might falter but he knew that his Divine companion was always at his side. He was more certain of the reality of Christ than of his own existence. Then, the Resurrection meant for him the triumph of righteousness on the stage of history. Primarily, the Resurrection was something that happened to Christ and in the arena where goodness was seemingly defeated God's rule of love triumphed. It was the Resurrection that gave to St. Paul the confidence that this is God's world and that enabled him without reserve to give himself to the service of the advancing reign of Christ in human hearts. Finally, while the Resurrection is in the first place something that happened to Christ, it is also something that may happen to us. The power of the Resurrection delivers us from the fear of death but it is also a message for life, here and now. 'If ye be risen with Christ,' what then? There is life now, at a new level, victory over temptation, the forgiveness that cleanses the springs of conduct and remakes our manhood, growth in perfect love towards God and man, joy that comes of the assurance that our feet are planted on the road that bears the marks of the crucified yet risen Lord.

This, then, is the message with which the Church has been entrusted, this and none other. Will the world listen and believe? 'When they heard . . . some mocked; but others said, We will hear thee concerning this yet again.' In our anxiety to gain a hearing, we tend to postpone talking to men about Jesus and the Resurrection, and try to deal with the questions that are uppermost in their minds. By all means let us carve channels in the mind which will prepare the way for the acceptance of the message. There will, nevertheless, come a point when the jolt of the gospel, its mystery, and particularity will be experienced. It is for us to proclaim in our worship, preaching, personal and social life, the living Christ, strengthened by the confidence that the Holy Spirit will take our witness and use it for the glory of God.

Recent Foreign Theology

New Bibliographical Journal. A new journal, which promises to be of the highest value to Biblical scholars, has begun to appear under the title *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*.[1] It is devoted to a bibliographical survey of periodicals and series within the field of Biblical studies. In the majority of cases only the titles of articles are given, but in many there are brief abstracts. The journals or series in which the articles appear are indicated by number, but when it is observed from the key to the numbers that no fewer than three hundred and ninety-three periodicals or series are kept under survey it becomes clear how considerable is the service it renders to any one who would be abreast of things in this field. Needless to say the entries are classified so as to facilitate the work of the reader. There are many slips in the entries, but most of those noted are such as not to make difficult the location of the articles concerned, though it is to be desired that the fullest accuracy will be secured in future issues. In the first issue no fewer than one thousand three hundred and ninety-one articles are listed. A bibliography on such a scale is sure to be indispensable to scholars engaged in any form of research on the Bible, and the compilers who prepared it under Roman Catholic auspices deserve well of all their colleagues, both Catholic and Protestant, who will make use of their service.

[1] The first issue, Heft 1, is dated 1951–52. Verlag Katholisches Bibelwerk, Stuttgart; £1, 5s. per annum.

M. L. Margolis. Professor Max Margolis was an American Jewish scholar who died twenty years ago. Some of his pupils have now prepared a volume in his memory, which has been published by the Alumni Association of the Dropsie College on whose staff he served for many years.[2] He is described in this volume as the greatest Jewish master of Biblical learning who has yet arisen in America. Here it must be remembered that Jewish scholarship has been devoted more to non-Biblical studies than to Biblical, and Margolis is said to have been wont to refer to the Bible with a wry smile as a 'non-Jewish subject.' To-day, however, Jewish scholarship is more active in this field. Margolis's most important work is still only partially published, and it has not received all the attention it deserves. It consists of a critical edition of the Greek text of the Book of Joshua. He also laboured much on the American Jewish version of the Bible, and in addition wrote on a great variety of subjects. In the present volume,

[2] *Max Leopold Margolis: Scholar and Teacher* [1952]. Dropsie College, Philadelphia.

which is edited by Dr. Robert Gordis, there is a biographical sketch by the editor, chapters on Margolis's contribution to Biblical and Rabbinical studies by Dr. F. Zimmermann, his contribution to Semitic Linguistics by Dr. E. A. Speiser, his contribution to Septuagint studies by Dr. H. M. Orlinsky, and his contribution to the History and Philosophy of Judaism by Dr. J. Bloch. In addition there is a Bibliography of his publications, prepared by Dr. J. Reider. The reader will learn much not only about Margolis, but also about the subjects on which he worked, by the reading of this book.

The Old Latin Gospels. H. J. Vogels has rendered a valuable service to students of the New Testament by publishing the text of Codex Colbertinus of the Gospels.[1] This Codex contains the only surviving complete text of the Gospels in the Old Latin version, and it is therefore of importance. The first edition of the text, by P. Sabatier, appeared in 1743 and is now very rare and hard to obtain, while the edition published in 1888 by J. Belsheim is marked by many inaccuracies. The new Beuron edition of the Old Latin text has so far reached only the middle of Genesis. It is therefore very useful to have this convenient edition of the text of the Gospels according to this MS. It is the first time the exact spelling of the MS. has been published, and in addition the editor has given the text division of the MS. and a list of its sections at the beginning of each Gospel. This division is quite different from our chapter divisions. Thus Matthew is divided into seventy-four sections. To each of the Gospels there is prefixed in the MS. a short preface, which is here given. The editor intends to follow up this volume of the text by a further volume embodying his study of it.

Analecta Lovaniensia. Six new studies in the series *Analecta Lovaniensia Biblica et Orientalia* have recently appeared. As No. 30 is by the present writer it calls for no comment here.[2] No. 31 is a new study of the Synoptic problem by L. Vaganay,[3] in which it is argued that the first three Gospels came into existence by seven stages: (1) Oral tradition; (2) Written traditions (E); (3) the Aramaic Gospel of Matthew (M) and, later, its translation into Greek (Mg); (4) a source complementary to Matthew (S) and its translation into Greek (Sg); (5) St. Mark's Gospel, based on Mg and the teaching of Peter, but independent of S and Sg, though S was begun before Mark but not translated into Greek until after the appearance of Mark; (6) the canonical Gospel of St. Matthew, based on Mg, Sg, and Mark; (7) St. Luke's Gospel. No. 33 [4] is a study of the royal interpretation of the Servant Songs by V. de Leeuw.[5] This is held to be more satisfactory than the prophetic interpretation. Those attributes and functions of the Servant which have royal associations are examined, and also the Babylonian associations, leading to the view that while the Servant is not divine, he is an earthly representative of God, just as the Babylonian king is an earthly representative of Marduk in the liturgy. No. 34 is by E. Massaux, and consists of a close examination of the text of the Sermon on the Mount as it appears in citations by Justin Martyr,[6] leading to the conclusion that the text of the First Gospel which Justin used in Rome accorded closely with the text of the Old Latin version, especially as it is preserved in Codex Claromontanus. No. 35 is a study of Is $7^{14ff.}$ by J. Coppens,[7] in which he defends the literal messianic view of the passage. Canon Coppens examines other views, and especially views put forward by his Roman Catholic colleagues, and his wide learning is here, as ever, apparent on every page. Moreover, he recognizes that all difficulties are not resolved, and especially the chronological difficulty, and he finishes by saying that if his work provokes a convincing reply he will be more than repaid. The final study, No. 36, is by L. Cerfaux, and is devoted to the Galilean ministry of our Lord according to the Synoptic tradition.[8] Like Vaganay he supposes a source Mg, older than Mark, which may have been known to the author of the canonical St. Matthew either (*a*) through Mark, or (*b*) independently of Mark, or (*c*) in addition to Mark; and in the light of this he examines several questions arising out of the Galilean ministry, as they are reported in the three Gospels, and finds that in some respects Matthew has best preserved the early tradition.

H. H. Rowley

Manchester University

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[1] *Evangelium Colbertinum*, i. Text [1953] (Bonner Biblische Beiträge, No. 4). Peter Hanstein, Bonn; DM. 17.

[2] *The Internal Dating of the Dead Sea Scrolls* [1952]. Belgian Fr. 25. All of these Analecta are published by Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris.

[3] *La Question Synoptique* [1952]. Belgian Fr. 25.

[4] No. 32 has not yet appeared.

[5] *De Koninklijke Verklarung van de Ebed-Jahweh-Zangen* (with a résumé in French) [1952]; Belgian Fr. 25.

[6] *Le Texte du Sermon sur la Montagne de Matthieu utilisé par Saint Justin* [1952]; Belgian Fr. 30.

[7] *La Prophétie de la 'Almah* [1952]; Belgian Fr. 25.

[8] *La Mission de Galilée dans la tradition synoptique* [1952]; Fr. 30.

Entre Nous

Norman Maclean

The Years of Fulfilment, by the Very Rev. Norman Maclean, D.D. (Hodder and Stoughton; 20s. net).

To the wide circle of readers in Scotland and beyond to whom the earlier volumes of this vivid autobiography by an eminent Scottish churchman made no ordinary appeal, this sequel and completion to 'The Former Days' and 'Set Free' will bring no disappointment, written though it had to be against time under the limitations of advancing age. In its pages the same Highland fire glows and scintillates, the same urgent voice sounds. And one is grateful to Miss Helen Maclean for the devotion with which she has arranged her father's manuscript and for the touching postscript.

At the outset of the present volume the author's call to the parish of Colinton brought him into closer touch with the momentous sequence of events following the House of Lords' Decision as it affected the life and policy of the Scottish churches, and in particular with the Re-union Movement, and at the same time it made more intimate his growing association with the 'Scotsman' newspaper which was soon to make his name familiar to the whole country. The course of his ministerial progress from Colinton to the Park Church, Glasgow, and finally to St. Cuthbert's, Edinburgh, the extension of his public responsibilities, activities, and honours, and his incessant literary work, are successively described. Every chapter is characteristic in method, style, and feeling. One hears the Hebridean cadences accompanying every passing mood—kindly playfulness, amusement, mirth, admiration, tenderness, love, anger, scorn, sardonic wonder, stern reprobation. As keen a listener and note-taker as he was a talker, as shrewd and engrossed an observer as he was a dreamer, happier for advocacy and criticism than for cool and balanced judgment when his loyalties and predilections were at stake, he at the same time combined in a high degree the gifts of the preacher, the liturgist, and the serious journalist. As few others, he possessed the searching eye and the power to describe what he had seen of human character in action or debate, of Nature in its infinite changefulness, and also of Divine providence unceasingly active for the guidance of wayward humanity in a restless world.

No one who called him friend can read these pages without a pang at feeling him so near and knowing he is gone. One may or may not share his views and his sensitive reactions but the old charm is here—affectionate, brotherly, resourceful, vital, untiring. The kind of memory he had, trustworthy though not infallible, and well trained by exercise, and the lively imagination with which it ran in harness to serve his need, are evident. His dislikes, distastes, aversions, are not concealed; they are as natural as electric forces of repulsion, and as innocent. Polemic passages abound which even the adversary attacked will relish for their fierce thrusts, and parry with a smile, for puritan worship and ideals are not without portion in the beauty and dignity of holiness and simplicity, and presbyterian order is not more divisive or sectarian than prelacy and popery have proved. It profits little to contrast the worst in one system with the best in another. And in truth the autobiography moves very swiftly from scenes and sounds of ecclesiastical strife to higher ground where chastened foemen can meet in peace, with broadened sympathy and cordial understanding.

At the heart of those *Years of Fulfilment*, so graphically unfolded, lies the re-union of the Scottish churches for which the writer strove with every nerve and sinew, a story which he might have written in detail, but which strangely and perilously remains still unrecorded. Here, at least, one of the fast-diminishing company of the participants in the corporate task has left us glimpses and impressions—partial, individual, but honest, candid and sincere. The bias in his work is open and frank, but its directive force was consistently aimed at a high if distant mark, a Christian unity far wider than the immediate needs of his own Scottish people and Presbyterian communion. Tolerant of differences in theology, in forms of worship and in organization, he was impatient and resentful of all delay, whether sprung from circumspection or from inertia; and most of all he abhorred in matters of religion the spirit of exclusiveness and monopoly, and the spirit of distrust towards beauty and grace.

WILLIAM A. CURTIS

Unwilling Journey

These last few years excellent and stirring accounts of life in prisoner-of-war camps have been plentiful, but if we were limited to one of these our choice would undoubtedly be *Unwilling Journey*, by Dr. Helmut Gollwitzer. It is in a class by itself. Gollwitzer wrote it in vivid diary form immediately after his captivity when everything was fresh in his mind. The book came out in Germany in 1951, and now the excellent English

translation has been published by the S.C.M. (16s. net).

Gollwitzer, a member of the Confessional Church, was a friend of Niemoeller and his successor as pastor at Dahlem. He is now Professor of Theology at Bonn University. He served for some years in the German Army and was captured when the War was nearly at an end. He spent five years in Russian prison camps.

As a political record *Unwilling Journey* has the great advantage of being written by some one who had no bias against Communism. Quite the opposite in fact, for Gollwitzer was strongly anti-Nazi and left Socialist. He felt great sympathy for the new Russia. After a year in a labour camp he was sent to Krasnogorsk political camp because the Russians had high hopes of him. He welcomed the opportunity of increasing his knowledge of Marxist theory, and 'propaganda was fired from all sides.' During his years in the various camps—a punishment camp followed Krasnogorsk—he took every opportunity of investigating actual conditions in Russia. *Unwilling Journey* gives Gollwitzer's own experiences told with obvious sincerity and impartiality and regret that his hopes for Communism had not been realized. 'I am sorry enough this information is as it is.'

The style of the book is lively, and it is full of incidents and human touches. 'Sergeant, tell us a bed-time story,' his fellow prisoners would call, and 'I would sit on a camp-bed and ask: "What would you like to-day—an adventure story or a love story?" and I would tell them whichever they chose.'

All through the War, Gollwitzer says, the prayer of Theresa of Avila had been with him—'I am Thine. What is Thy will for me?' In captivity it acquired a new and deeper meaning. 'Up till now "walking in His statutes" had not succeeded very well, but now God was going to help me. It was therefore my concern to allow myself to be helped by whatever might happen.' And so his book is more than a convincing political memoir, more than a vivid account of prison camp life; it is a record of Christian experience, a tribute to the power of Christianity to stand up to hunger, loss of liberty, and to the deprivation of all the amenities of civilized life. 'We were given Bread to sustain us . . . and a Light to guide our feet.' 'It is worth while seeking for that Light and partaking of that Bread. It is the only thing which is worth while.'

Life that Could not be Lost

'For the last three days Werner W. has been going around visibly upset, and yesterday evening he asked if he could see me. We are sitting on a pile of tree-stumps in the wood-yard. After seeing that the coast was clear he burst out, "What am I to do? I have got to sign on."

'"What do you mean by 'sign on'? For specialist work, for the Eastern Zone, or as a secret agent?"

'"As a secret agent!" . . .

'This system might be excused in some measure, or at least understood if it had been invented specially for P.O.W.s. Since the Russians considered us all to be Fascists they thought they would have to reckon with sabotage and acts of violence. . . . But this system is only a part of the great web of observation which is laid over the whole population of this vast country. . . . The claim of the totalitarian state to be the god of mankind is nowhere more clearly illustrated than in this ubiquitous network of unknown eyes and ears. . . .

'He [Werner] is a cheerful young fellow with the most candid eyes in the world, one of the most unsuitable men for these underhand dealings. He was, however, a leader in the Hitler Youth and they are holding that up against him. . . .

'We talked about the day when he would see his parents again—and we talked of eternal life. All at once everything fell into place. On the one hand was a picture as ugly as the plague, unwelcoming, and on the other was life that could not be lost. For the first time for years he prayed. When he had jumped down off the pile he turned and laughed up at me. While I was climbing down I remembered that touching story which old Joinville told about his king, St. Louis of France. The latter asked him once what he would do if he had to choose between becoming a leper and committing a mortal sin. It was a difficult question, and Joinville did not dare to answer. Then he was deeply moved when the king, who was indeed a holy man, confessed that he was afraid he would prefer mortal sin to leprosy. I thought about that, and realized that St. Louis had worried about the wrong question at the wrong time, as we so often do. He worried over a hypothetical question, for it had not yet presented itself, he had only imagined it. When this question does crop up, however, our life depends, not on our power to resist the temptations of mortal sin and to accept leprosy courageously, but rather on whether we have the vision to see mortal sin as leprosy and to see life beyond leprosy.' [1]

[1] Helmut Gollwitzer, *Unwilling Journey*, 169 ff.

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